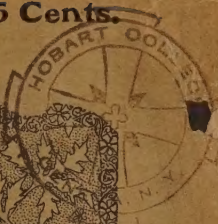


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The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, MAY 3, 1902.

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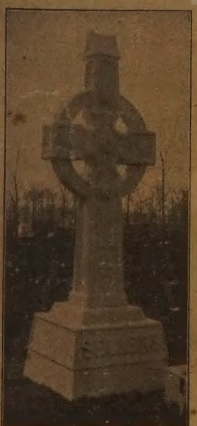
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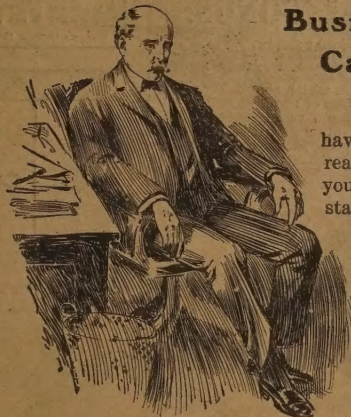
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VOL. XXVII.

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Editorials and Comments.

The Living Church

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THE PASSING OF THE "BROAD."

IT IS not many years since loyal Churchmen were much disturbed over the possibility of serious impairment of our Catholic heritage by reason of the threatened supremacy of the "Broad" Churchman. The rise in England of a school that preached toleration of differences after the storm that beat so fiercely against the Tractarians, is neither a cause for wonder nor for regret. When it is remembered that Newman pleaded in vain for a few days for consideration before his work was condemned; that Pusey was suspended from the University pulpit; and that the bitterest invectives, denunciations, and abuse were showered upon the saintly men who upheld the Catholic position of the Church of England, it was inevitable that the reaction would bring a school of men who would be ashamed of the narrowness and bigotry that had been exhibited by the higher ecclesiastics no less than by the masses in the Church. Passion is bound to spend itself, and the more violent it becomes in its outward manifestation, the more quickly is it likely to be spent.

Between the partisan Protestant and the energetic Tractarian of the forties and succeeding years, it was inevitable that there should arise a new movement which should attempt to reconcile these two schools to each other. Out of every conflict of forces, whether physical or intellectual, there has always arisen a Peace party. All our national history, not to go further away from home, shows this. Moreover, when the strife is fiercest, the Peace party has frequently passed into one demanding "Peace at any price." Such is human nature, such our instinctive revolt against warfare *per se*.

The early "Broad" or "Liberal" school of thought in the middle nineteenth century and in the Church of England, was such a Peace party. It is hardly to be reckoned as a successor to the Latitudinarian movement of a century and a half before. It was not at first, as the earlier movement too largely was, a movement away from all religion. It was indeed doctrinally weak, from the very fact that its motive was a reconciliation after doctrinal controversies. It was inevitable that it should have been. But notwithstanding this weakness, the motives and the ideals of men like Charles Kingsley and Frederick D. Maurice must be respected, and appreciated by the most rigid Catholic. The movement led by these men was of necessity only a temporary force, because it lacked the basis of doctrinal precision on which alone a positive, permanent force can be based. Its advocates were no match in dialectics for Pusey or Wilberforce, or even for the Protestant belligerents. The Broad Church movement, as at first conceived, was, notwithstanding this, a positive gain in tiding over the period between the forties and the eighties.

And perhaps we may even say that the degeneracy which we have witnessed in the latter days of the school was also inevitable. A school of thought that is based upon some positive tenet, is susceptible of new development as time goes on, until its tenet becomes established as an acknowledged intellectual postulate, or becomes totally overthrown in the contest. Only by the permanent settlement of a question raised by such a tenet does the force of the movement propelling it, spend itself. There was no such tenet to the movement of the school which took the name of "Broad," unless it be the single dogma

of Tolerance. And it is to this lack of positive convictions of a nature peculiar to the school, that its inevitable degeneracy is due.

The theorist would perhaps protest that there was no *a priori* reason for maintaining that the school which arose to preach Tolerance, would, in less than half a century, be preaching a Destructive Criticism which is at least willing to surrender the doctrine of the Inspiration of the *whole* Bible, to parody the Incarnation by a theory of a Man being merely filled with the divine ideals, to give away the Atonement for a conception of a good example set by a good Man, and, indeed, to surrender, step by step, the tenets of a supernatural religion, based on revelation from God, for a series of independent intellectual hypotheses, valuable only as evidences of the human thirsting to find God. No *a priori* reason perhaps exists for looking for this degeneration; but certainly there is a *probability* of it, in the mere preachment of Tolerance as an opiate to soothe and quiet an intellectual conflict. For Tolerance, right as a principle of action, can never solve a problem which requires solution, and can never be a sufficient substitute for a right belief, or a positive motive in life. Tolerance, in a word, has to deal with the *manner* of living, rather than with the end of life. The American hobo is a good illustration of the doctrine of Tolerance taken as the key-note of life; and on the whole it does not produce a high order of sanctity or of citizenship.

FROM THE doctrine of Tolerance, to modern Destructive Criticism, seems a long stretch; yet it was reached in a comparatively brief period of time, and the school of thought which arose to preach the one tenet, very quickly found itself preaching the other. Hardly had the one principle been recognized as the motive of Broad Churchmen, when Broad Churchmen themselves abandoned it for the other. There is indeed a remnant of the old Broad school that still lives to urge men to be of one mind in an house, and still holds Tolerance to be its characteristic principle. This was both the strength and the weakness of Phillips Brooks, the most notable apostle of the school in America; his strength, because by his own intellectual largeness, he did hold in some restraint the individual vagaries of his followers; his weakness, because his death terminated his hold upon them. He had given them no positive element, such as was bequeathed by Pusey and Liddon and the great thinkers of the Catholic school, to their successors. The result was that Broad Churchmanship without Phillips Brooks to hold it in check, almost immediately degenerated into a chaos of individual heresies, personal eccentricities, negative attacks on the Faith, even rampant infidelity. Tolerance was thrown to the winds, and, while there are still Broad Churchmen who, incidentally, are also tolerant, yet as a characteristic or distinguishing mark, that trait is entirely overshadowed among Broad Churchmen by the Destructive Criticism which has superseded it. The Broad Churchman of to-day is as different from the type of Charles Kingsley, as he is from the type of John Keble or of John Wesley.

We had occasion not long since to review a defense of current Broad Churchmanship from the pen of its distinguished advocate, the Rev. Dr. McConnell. We showed, it may be remembered, that the ultimate question between Broad Churchmen and others was ethical and not theological. There has been no attempt made to answer our direct challenge to show how two statements which seem to be directly contradictory of each other, can be simultaneously made without involving the question of truthfulness. It may of course be dignified to refuse to explain when such a challenge is made; but it is also suicidal. Where one voluntarily enters the intellectual arena to discuss controversial questions, and then refuses to meet the issues which he has himself raised, he incurs the liability of a general belief that no defense can be made. We are told that printed copies of Dr. McConnell's papers in pamphlet form are even now being distributed. It would seem that to do this without making an attempt to meet the challenge was to incur a very considerable responsibility. No one believes that Churchmen of the McConnell school *intentionally* occupy a position that is intrinsically dishonorable; but a great many are unable to understand how it is possible to reconcile their position with the high sense of honor which should be characteristic of the ministry. It is difficult to see how the conclusion can be avoided that the ethical sense becomes so distorted as a direct result of this degenerate position reached by the ultra school of Broad Churchmanship, that its disciples are themselves unable to comprehend how the old fashioned sense of honor which yet lives among other Churchmen, should view with such abject abhorrence the position which they main-

tain. It is not primarily a question of theological, but of moral import; and the very fact that our challenge should not have drawn out any attempt at a reconciliation of opposite statements printed in parallel columns, but shows the extent that right morals depend upon right faith. Surrender the one—either one—and the other is almost certain to go with it.

BUT WE BELIEVE that Destructive Criticism has passed its crest within the Church, however it may continue its devastation outside. No position founded on a fallacy can survive. We have seen this from the total abandonment of the original purpose of the Broad Church movement. Broad Churchmen must very soon divide. It is wholly impossible for the Churchman who holds his faith on anything stronger than his own intellectual guesswork, to assent to the position now held by the Destructive wing. Broad Churchmen must, and doubtless will, divide into two forces. The better portion, the men whose breadth is real and not merely a vague haziness, will become Catholic Churchmen. That is the place in the Church where they belong. There is the only place in the Church where real intellectual breadth, coupled with reasonable tolerance, can be looked for. Not indeed, we must regretfully say, that all Catholic Churchmen are themselves endowed with intellectual breadth. All men are not capable of it, for the art of seeing things in their right relations to each other, which constitutes intellectual breadth, is a gift that all do not possess. There always will be narrow, uncatholic Catholics, who seize one phase of the great Catholic system and can get no farther. But the system itself is one that would appeal to that section of Broad Churchmen which yet preserves the old motive of Tolerance, in place of its degenerate successor. The Broad Churchman who earnestly desires a basis for Christian unity; the Broad Churchman who works ardently for missions; the Broad Churchman who cannot profess one thing in his public utterances and another in his private life;—these men must ultimately find their way to the Catholic position, to which their own logically leads, of which their own is a part, only lacking completion because held out of its right relation to its correlative tenets which together make up entire Catholicity.

We may quote two current incidents, the one from the East, the other from the West, to prove the "Passing" of Broad Churchmanship in its partisan sense.

The one from the East is the resignation from the Anthon Memorial church in New York of Dr. Heber Newton. Twenty years ago he was one of the most conspicuous figures in the ecclesiastical life of New York. He was perhaps more talked of than any other clergyman or minister in the metropolis. When his presentment for trial was discussed, one of the wisest of the clergy expressed the opinion that it was a mistake to "make a martyr of him." "Put him in cold storage," was his witty solution of the problem. The Bishop seemed to take the same view of the matter. And the "cold storage" policy succeeded. Dr. Newton's pleasing manners, his real ability, his sweet gentleness, would have fitted him for the most honored position among the metropolitan clergy. But his theological vagaries, his total incapacity to see the moral outrage of using his position as a priest in the Church to preach the destruction of the Faith he had sworn to preserve, made him a marked man among men. The "cold storage" plan—that of simply dropping him out of consideration while yet giving him all that his official position as rector of a parish required—was the answer of the Diocese to an arch-heretic, though lovely and reverend in manners, and it had its effect. His parish work was done by curates who were conspicuously free from the intellectual vagaries of their rector. The latter now finally accepts a work outside the pale of the Church, unconnected with any part of her life or work, unrecognized by any ecclesiastical authority. Only the vows upon which he has so often seemed to trample, and the indelible character conferred by a laying on of hands whose authority he rejects, and a sworn canonical obedience to his Bishop which he has never given to the Church which stands behind the Bishop, remain to remind the world that he who believes in no priesthood is a priest. The Cold Storage has had its effect.

The other incident is the case of one of our Western Dioceses, in which the Diocese with its succession of Bishops has been staunchly Catholic, but in which the chief city has for at least thirty years past pursued a course of unbroken, relentless, and at times violent opposition to its Bishop and to what has been called "Ritualism." Some twenty years ago, one of the two leading parishes in that city called a rector from a distant Diocese. The rector of the larger of these parishes, so it was reported, wrote a letter urging the rector-elect to accept. "Preach Heber-Newtonism," he is said to have writ-

ten, in effect; "Preach Heber-Newtonism. That is what will break up the Ritualism in ———."

And Heber-Newtonism has been preached; but "Ritualism" conspicuously prevails, and the Diocese is everywhere distinguished for its Catholic spirit. The Diocese, with its "Ritualism," has made a magnificent growth in numbers, as well as in every evidence of spiritual and material advance; but the chief city has gone backward. Broad Churchmanship, supported by all the power of wealth and social prestige, fought its most vigorous campaign, withheld its financial support from diocesan work, opposed that work at every step, and—failed.

This is why we speak of the "Passing" of Broad Churchmanship. It is a spent force; a wave that mounted high and hurled its froth far up on the shore, but only to recede. It is dying, not from persecution, but from the "Cold Storage" which itself engendered. Its fallacy lies in its very term; for Churchmanship implies convictions regarding things that, being revealed, are in the nature of things fixed and subject neither to broadening nor to narrowing. Breadth may rightly be predicated of intellect, and a man who can view the whole range of a subject without distorting one phase of it, is rightly honored as being "broad-minded"; but "broad" as an attribute of Churchmanship is an anachronism that no one permeated by the Churchly spirit could have invented.

Breadth among our clergy and laymen, we trust we may always have; but the Passing of Broad Churchmanship leaves the Church firm and secure on her ancient foundations, which neither the destructive criticism of Heber Newton, nor the warfare of less renowned disciples, has been able to disturb.

The Church always asserts her true spirit, however at any moment it may seem to be swallowed up, if we only have the patience to wait.

AN EXPLANATION REQUIRED.

A SERMON preached by the Rev. James H. Van Buren, now Bishop-elect of Porto Rico, at the church of St. John the Baptist, San Juan, on the Sunday before his election, is printed in the *San Juan News* of April 5th. The sermon relates to the distinctive position in Christendom of the Protestant Episcopal Church, and in such a territory as Porto Rico, where no doubt its very existence was almost unknown before annexation, that subject, always important, becomes doubly so. Mr. Van Buren's statement of principles is generally very satisfactory. He defines the terms "Protestant" and "Catholic" as used in the Church, and briefly but on the whole satisfactorily treats of the Reformation and the Roman controversy.

There is one point in the printed report which, however, needs correction. Very likely it is due only to the limitations which always attend a newspaper report of a theological statement, and need not necessarily be assumed as accurately reporting the mind of the Bishop-elect. It is, however, a matter of such importance that the Church would be glad to receive an explanation from the Bishop-elect before proceeding to his consecration, and certainly important enough to require correction of the published statement in Porto Rico itself.

According to the newspaper statement Mr. Van Buren is said to have affirmed, with reference to the Blessed Virgin Mary: "That she was the mother of His" [our Lord's] "human nature we believe, but that she was the Mother of God according to the title bestowed on her in the Fifth Century, we do not believe. His Divine nature He had from eternity."

Now the foregoing sentence involves of course an entire misapprehension of the "title bestowed on her in the Fifth Century." The latter does not at all contravene the fact that "His divine nature He had from eternity," nor does it imply that the Blessed Virgin was herself the source or author of the Godhead of her divine Son. The title *Theotokos*, which, in not very happy English, is rendered "Mother of God," is one which the Church deliberately and after the most careful consideration, adopted and officially made her own, in the precise Definition of Faith set forth by the Œcumenical Council of Chalcedon, which asserted:

"Forasmuch as they who endeavored to make void the preaching of the truth, have by their particular heresies given rise to vain babblings, some daring to corrupt the mystery of the Lord's Incarnation for us, and refusing to the Virgin the appellation of *Theotokos*; Therefore, the present holy, great, and Œcumenical Synod, wishing to shut out all devices against the truth, and to teach the doctrine which has been unalterably held from the beginning, has in the first place decreed, that the faith of the three hundred and eighteen Fathers should remain free from assault. . . . And further on account of those who endeavor to corrupt the mystery of the Incarnation, and who impudently utter their vain conceits,

that He who was born of the holy Virgin Mary, was a mere man, it has received the Synodal letters of Cyril of blessed memory, Pastor of the Church of Alexandria, to Nestorius, and those of the East, being suitable for the refutation of the frenzied imaginations of Nestorius, and for the instruction of those who with godly zeal desire to understand the saving faith."

This action, it will be remembered, was the Church's answer to the Nestorian teaching that the son of the Blessed Virgin was at His birth only human. It is of the essence of the Christian Faith that the teaching should be preserved.

It can hardly be necessary to argue the question that the doctrinal decrees of Chalcedon—and the same was set forth by the Council of Ephesus—are accepted by this Church. Every theologian certainly agrees to this. It is declared, moreover, by our twentieth Article of Religion that "The Church hath . . . authority in Controversies of Faith"; and certainly in the acts of the undisputed General Councils she exercised, beyond question, that "authority." The question of the title was long since œcumenically settled.

Of course the obvious treatment of the term "Mother of God" is to explain that its intent is to declare only that He who was born of the Blessed Virgin was Himself from the moment of His miraculous conception, Very God as well as Perfect Man. It does not mean that His "divine nature" was received from her who was not divine. The expression is less clear in English than in Greek, and a misunderstanding of its meaning is not impossible. But to deny that the Church holds "that she was the Mother of God according to the title bestowed on her in the Fifth Century," is exactly the reverse of the fact, and the denial in a newspaper report certainly calls for correction.

We earnestly trust that our Bishop-elect of Porto Rico may find it possible to withdraw a statement which, if made at all, must certainly have been made hastily and without an intention of denying an integral portion of the Catholic Faith. Such withdrawal, or the denial of the authenticity of the report, we shall certainly look for, and our own columns are gladly placed at his disposal for the purpose. We have no fear of what the outcome may be; but yet, that this Church may not even seem to be indifferent to so fundamental an error, we suggest that it would be fitting that no action relating to the confirmation of the election be taken by Standing Committees until the matter has been cleared up.

In Porto Rico, of all places, it ought to be distinctly taught that this Church teaches the doctrine of the Œcumenical Councils, and no Bishop should be consecrated who cannot accept that doctrine.

* *Canons of the First Four Councils*, pp. 86, 87.

ONE of the most hopeful signs of the general advance of the Churchly spirit, is the disposition in quarters where once that spirit was most misunderstood, to present the Church in its true colors. This is suggested to us by a communication in *Church Life*, the diocesan paper of Ohio—a paper, we may say, that has done much to commend Churchliness in that Diocese. An anonymous correspondent sends to that periodical a clipping from *THE LIVING CHURCH* consisting of the letter from the rector at Fostoria, Ohio, in which, under the title "Real Priests," he expressed thankfulness that (quoting the late R. E. Bishop Latané) "some of the ministers of the Church come to look upon themselves . . . as really priests, and their office as a priestly office." The anonymous correspondent asks in perplexity, "What is the meaning of the above letter?" and concludes: "Are we not drifting away from our moorings right here in Ohio?"

To these questions, *Church Life* wisely replies:

"Our correspondent (who does not sign his name) should know that priests are the second order of ministers in Christ's Church. The American Church—commonly called the Protestant Episcopal—is a part of Christ's Church, therefore she has 'real priests.' Doubtless we are leaving the 'moorings' of sand over which we have been lying in jeopardy every hour for a long time, and are returning to the old moorings where we may drop anchor on a rock bottom."

SOME of the Western papers have criticised the recent book of the Bishop of Fond du Lac, *Pusey and the Church Revival*, as though it were some "daring" (as one paper put it) exposition of novel and "extreme" views which would come as a surprise to the Church. This idea is of course one at which Churchmen well may smile. The work is a study in the life of Pusey and a consideration of the doctrinal issues which were brought into prominence in connection with his work. Whether

it was the name of Pusey or that of Bishop Grafton which led the secular reviewers to suppose they had a "yellow" subject may perhaps be open to question. At any rate the book is one which lay people as well as the clergy might profitably read, and it is a pleasure to know that the publicity given to it through the daily papers in their somewhat exaggerated but not unfriendly notices, has led many to read the book itself.

The following communication signed "Citizen" in the *Boston Transcript* shows the appreciation that the Bishop's literary work sometimes receives where it is known:

"To the Editor of *The Transcript*:"

"The writings of Right Rev. Bishop Grafton of Fond du Lac, especially those of recent date, show forth an earnest, prayerful hope of making the position of Catholic Churchmen better understood. Righteous seekers after a truly enlightened explanation of this subject, would gain knowledge and be able to woo and win others to the faith by seriously reading and applying the truths contained in his two latest publications, *The Holy Eucharist in the New Testament*, and *Dr. Pusey and the Church Revival*.

"CITIZEN."

In this connection we cannot fail to note the singularly courteous tone of the *Southern Churchman* in commenting upon the book, which naturally may be presumed to be not entirely in accordance with the editorial point of view. The comment is as follows:

"Bishop Grafton is a firm and intelligent believer in what is popularly known as 'the Oxford Movement' and the benefits that it wrought for the Anglican Communion, and he does not hesitate, clearly and forcibly, to express his conviction and define his position. In this little book he defines clearly the intent and purpose of the Tractarians, and states their theological position with most excellent and luminous exactness. And if any one wishes to know just what are the theological views held by the leaders in this movement we know of no book which states them with the clearness and exactness and in the small compass that this does. The Bishop shows clearly the position of the Tractarians as to the Incarnation, Atonement, Sacraments, Church and Ministry, and just where these views differed from the ordinarily accepted theological opinions of their day. He thinks Pusey easily the 'great' man of this movement, and gives a most appreciative sketch of his character and personality.

"Bishop Grafton's position, ecclesiastical and theological, is unmistakable throughout, and to any one wishing to know just what so-called 'Tractarianism' means and stands for we commend this book. One of the most curious results of reading it is to see just how far the Oxford Movement has affected the thinking, not only of the Anglican Communion, but of almost all recent Protestant theology."

THE secret sessions of the House of Bishops sometimes recall the famous definition of a secret as a fact to be told with an injunction of secrecy. It was reported to us that "in council," when, so sacred is the secrecy of the House that even the presence of their secretaries is excluded, certain action was taken relative to a request of the Polish Bishop Kozlowski for recognition and communion under the provisions of the Chicago-Lambeth Declaration, he assenting to the conditions of the so-called Quadrilateral. Our own disposition was, as always, to respect the rules of the House relating to "secrecy," and accordingly our report of the meeting of the House—which was fuller than any similar report published—contained no reference to that episode. On the receipt of our two valued weekly exchanges from the East we find, however, the matter treated in their reports. Possibly our own correspondent was in error in supposing that the injunction of secrecy had not been removed.

Since the matter has already been alluded to elsewhere, it can hardly be construed as disrespectful to the House of Bishops for us now to chronicle thus briefly this incident which did not find place in our own report of the proceedings. Certain closer relations between this Church and the work under Bishop Kozlowski, the details of which we venture to say ought frankly to be given to the Church, were requested, the petitioner making his request in the form of an acceptance of the terms of the Chicago-Lambeth invitation. The matter was referred for consideration to a committee consisting of the Bishops of Chicago, New York, Western New York, Vermont, and the Bishop Coadjutor of Chicago.

We venture to express the opinion that while there are good reasons for permitting the House of Bishops to deliberate with closed doors, yet matter of this sort, including an exact statement of what overtures were made, ought to be given out to the public at every session of the House. There can be, so far as we can see, no good reason why the facts should not invariably be published, leaving only the deliberations of the Bishops as secret matter.

ANSWERS TO CORRESPONDENTS.

M. A. L.—(1) The "Six Points" of Ritual are the Eastward Position, the Mixed Chalice, Wafer Bread, Eucharistic Vestments, Altar Lights, and Incense.

(2) The Church in Scotland is more "ritualistic" than the Church in Ireland.

STICK TO THE TEXT.

By THE BISHOP OF GEORGIA.

IT SHOULD be the sincere and unremitting aim of ministers to avoid all peculiar variations from prescribed forms and methods in divine service. Such divergences are distracting to reverence and sometimes positively annoying. We have spoken heretofore of departure from the authorized mode of announcing the Epistle, the Lessons, and Offertory Sentences. We recall the incident of a presbyter who having read the Gospel for the day, concluded with the words, "Here endeth the Gospel." Whereupon a Bishop who was present exclaimed, "God forbid!"

We often feel like uttering this exclamation when we are subjected to some mistakes. But a few days since, we heard a minister of thirty years' standing read a chapter from the "Gospel of St. John." Every child in the Sunday School knows that it is the Gospel of Jesus Christ according to St. John, i.e., St. John's record of the Gospel.

One of the worst possible deviations from order is that which occurs in the Office of the Holy Communion, of which we had a fresh illustration a few days since. Four clergymen were administering the Sacrament, two from each side of the sanctuary, and this was the manner:—the first, "The Body of our Lord Jesus Christ, the Body of our Lord Jesus Christ, the Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this," etc.; the second (on the other side) did as he is bidden, and said the sentence, "The Body of our Lord Jesus Christ which was given for thee preserve thy body and soul," etc. The third with one chalice also said the proper sentence of administration as it is written: the fourth with the second cup said, "The Blood of our Lord," etc.: "drink this in remembrance," etc., "drink this in remembrance," etc., "drink this in remembrance," etc., thrice repeating the last half of the formula.

We have known also a peculiar variation, viz., the repetition thrice of the words "take," "take," "take and eat this," and "drink," "drink," "drink this in remembrance," etc. We assure our readers that the impression left upon the ear and the mind was far more distracting than as read in print.

May we not hope that some one who reads this may guard himself or another from a mistake which grieves many devout people at a moment when they have a right to ask freedom from all needless disturbance?

THE TRIP of the Liberty Bell to Charleston recalls the tradition among the bell-ringers of Christ Church, Philadelphia, that the signing of the Declaration of Independence was first proclaimed by the chime in that edifice. These bell-ringers have had an unbroken succession since 1754, and this is the story told by Director David Head, transmitted to him by his predecessor:

The engrossing of the Declaration, according to this tradition, was done in the vestry room of the church. When the committee having it in charge left the church to go to Independence Hall to have it signed, the bell-ringers ascended to the tower and awaited a signal from the hall. Not receiving it as soon as they expected, they began pealing the bells on their own responsibility. There was an interval of several minutes before Liberty Bell followed with its historic peal.

St. George's guild of old Christ Church, Philadelphia, is composed exclusively of bell-ringers.

REV. ARTHUR C. KIMBER, vicar of St. Augustine chapel, New York, who is thoroughly conversant with the sentiments of the Germans on the East Side, says: "Most of the members of this congregation are Germans. They have been accustomed all their lives to drinking beer, and they drink it on Sunday as well as on week days. Yet you will never find one of them in a saloon on Sunday. They say that no respectable Germans go to these places on that day. Invariably they buy their beer on Saturday and keep it until the next day, in order that they may not violate the law. It is a fact that in many saloons in this immediate neighborhood which are now open, you will find only loafers and men who have little respect for themselves and their families. My experience hereabouts has been that the people do not want the saloons kept open on the rest day. They realize the iniquity of it."—*Ch. S. Mag.*

IT TAKES a great man to escape undeserved glory.—*Ram's Horn*

LONDON LETTER.

LONDON, April 15, 1902.

THE latest phase (surely an extraordinary one) of the situation relating to the filling up of the Melbourne Bishopric is that the Election committee appointed by the diocesan Synod have decided to send two laymen to this country on the delicate business of instituting special personal inquiries concerning the qualifications of the following members of the episcopate and priesthood: The Rt. Rev. Dr. Weldon, Canon of Westminster; the Rt. Rev. the Hon. A. T. Littleton, Suffragan Bishop of Southampton; the Rev. J. O. F. Murray, Dean of Immanuel College, Cambridge; the Rev. F. S. Webster, vicar of All Souls', Langham Place, West; the Rev. F. J. Gough, vicar and Canon of Newcastle; and the Rev. Professor Collins of King's College, London. The Rt. Rev. Dr. Montgomery, Secretary of the S. P. G., is said to be strongly in favor of the election of Dr. Weldon, while the Bishop of Manchester (formerly of Melbourne) is decidedly opposed to it. The same two Australian commissioners, while here, will also look about for a suitable Bishop for the Gippsland Bishopric—one of the three sees recently carved out of the Diocese of Melbourne—as the Gippsland Bishopric Election committee could not, any more than the other election committee, agree upon any one of the Colonial candidates.

The *Daily News*, commenting on the purchase by the United States of the Danish West Indies and the transfer of several parishes of the English Church Diocese of Antigua to the jurisdiction of the Church in the United States, says that this change "connotes more than nominal significance," as out of "70 American Bishops only one can be classified as a pronounced Evangelical."

Canon Barnett, who has been approached by a representative of *Great Thoughts* in reference to the work at Toynbee Hall, Whitechapel, says that the "enthusiasm" of such Christian Socialists as Frederick Maurice, Charles Kingsley, and Thomas Hughes, and also that of Arnold Toynbee, is "dead to-day." Although there is "a dispute about the cause of the change," there is "none about the fact." About 20 men are now living at the Hall, but there is room for more. One can live there, it appears, for 16s. a week, and even at such a low tariff the institution pays its way. Undoubtedly the primary cause of the acknowledged practical failure of the Toynbee Hall ideal is to be found in the ideal itself, which, unlike the rival Oxford House ideal, is essentially divorced from the Christian and Catholic religion. One can belong to Toynbee Hall, and yet believe that our Lord Jesus Christ was an imposter.

A well-known Dean of Latitudinarian tendencies recently catechised, so the story goes, one of the Siamese Princes (who are being educated in England) about the religion of Siam. The Prince replied that it was Buddhist. "Yes," said the Dean, "I know that Buddhism is the religion of the common people. But what is the religion of the upper and educated classes?" "Ah," replied the Prince again with an engaging smile, "we are what you call Broad Church. We profess to believe and do not."

The *Daily Chronicle*, reviewing Canon Hensley Henson's book on *Cross Bench Views of Current Church Questions*, says:

"Cross Bench Views are, we presume, to be understood as impartial views, but the person who has 'a cross bench mind' is not usually regarded so favorably in the House of Lords. He is treated as a man on whom neither party can depend. This is perhaps the weakness of Canon Henson's actual position. To his marked academic prestige he had added until recently the reputation of being one of the High Churchmen trusted by the Hatfield [Cecil] family; and thus he was hardly *persona grata* to the Evangelicals. Now, however, on some matters of principle, such as the indispensableness of episcopal ordination, he has stepped into their camp, but he has hardly been within it long enough to be accepted or understood by them."

It has been stated that never before in the history of the cut-flower trade in London were such quantities of blooms put upon the market for Easter as this year; whilst so many private persons were never before seen in Covent Garden as early as six in the morning on Easter Even to buy flowers for Easter Day.

An appeal has been issued for contributions for the erection of an English Church in Khartoum, to cost £10,000. Lord Kitchener, while resident there, granted a site for the proposed church and clergy house, near the Sirdar's palace.

A pectoral cross, the gift of some members of the Junior Clergy Missionary Association and some of the clergy of the Exeter Diocese under 20 years in Orders, has been presented to the Bishop of Exeter, the presentation taking place privately

in Holy Week. The main portion of the accompanying letter, to which were attached 140 signatures, read as follows:

"My lord—we present this pectoral cross to you, trusting that you will always and forever [?] wear it, both as a token of our respectful affection towards you and also because it is customary for those in the episcopal office to do so, for as the cross points northward and southward, eastward and westward, so does the work of the Church extend both at home and abroad. In this Holy Week, even while the shadow of the Cross is upon us, we are reminded of the golden glory of Easter—we have, therefore, chosen this week in which to present this gift."

It is surely gratifying to learn from the Bahamas that the Archbishop and Bishops of the Province of the West Indies have now confirmed the election of Archdeacon Churton to the bishopric of Nassau. The Protestant agitation against the Archdeacon, which was largely directed from England by Lady Wimborne, has accordingly failed of its object. The Bishop-elect received his education at Eton and University College, Oxford, and was admitted to Holy Orders in 1868. He succeeds his brother in the see, which is thought to be possibly an unprecedented occurrence.

Reuter states that Bishop Blyth arrived at Beirut from Egypt on the 3d inst., and on the following day received at the Church House a representative committee of the Orthodox community; to whom he delivered a message from the Patriarch of Alexandria sympathizing with them in their present trouble, which, however, must not be allowed to result in a schism. The Bishop also "expressed his sympathy," and added that, though he could not "interfere or act officially" in the matter, he would, as the representative of "a friendly Church," offer his "good offices" to the Patriarch of Antioch, whom he hoped to meet in Damascus. The committee, on behalf of the Orthodox community, expressed their gratitude to the Bishop and to the English chaplain, the Rev. Mr. Frere, for the "helpful advice and guidance" received during the crisis. On Sunday the Bishop attended service at the building placed at the disposal of the chaplain by an Orthodox layman. He was "enthusiastically received" by a crowd of "some two thousand people," and conducted to the chapel by "a procession, headed by the choir." On his arrival at Damascus, the Bishop called on the Patriarch by appointment, and, during the course of conversation, "referred to the Patriarch of Alexandria's message," and expressed the hope that "some means would soon be found to bring about a settlement." The Patriarch, however, "strongly resented what he called the interference of the Patriarch of Alexandria, and refused to avail himself of the friendly overtures of the English Bishop." The hostility of the Patriarch and his advisers, one of whom is the Bishop of Tripoli, has "confirmed the people in the course they have taken in appealing to the Patriarch of Constantinople for counsel and advice." It is further stated, however, that on the day Bishop Blyth left Damascus a meeting of the Synod was held and a resolution passed electing Archimandrite Messurah, now residing in Alexandria, the Bishop desired by the Orthodox Christians of Beirut.

A stained-glass window has been erected in the Church of St. Clement Danes, the Strand, as a memorial to Dr. Johnson, who worshipped there, in a gallery seat close by the window, for many years.

The rector of Caister-on-Sea has applied to the Chancellor of Norwich for permission to place in his church an old font, recently discovered in a cottage garden near Eye, Suffolk. The font, which is of Decorated architecture, had been used as a flower-pot, its weight being about a ton, and was valued at £5.

At the Easter vestry meeting of St. Ethelburga's, in the city, where, owing to the Kensitite crusade some 18 months ago the crucifix, which had hung in the church for 30 years, had been removed, it was unanimously agreed that (inasmuch as a faculty for its restoration, if granted, would cost more pounds than could be raised for the purpose) a deputation be sent to "our beloved King, Edward VII., to beseech him to give his mandate to the Archbishop of Canterbury to have our grievance removed by having the Crucifix restored to this ancient church," in accordance with the Ornaments Rubric.

On April 10th, simultaneously with the funeral of Mr. Cecil Rhodes in the Matoppos, a memorial service was held at St. Paul's, a great crowd having assembled in the churchyard as well as inside the Cathedral. At the choir steps was stationed the Band of the Coldstream Guards, conducted by Sir George Martin, organist of St. Paul's. The service consisted of the first part of the Burial Office, the only hymn sung being Dean Alford's "Forward! be our watchword." The clergy in the choir were the Dean, three Prebendaries, and several of the minor canons, Canons Newbolt and Scott-Holland being con-

spicuously absent. The Bishop of London, the Bishop of Stepney, and the Archdeacon of London all found (says the London correspondent of a Provincial journal) that they had "engagements in the country which prevented them from assisting at the Rhodes memorial service."

The All Saints', Scarborough, Ornaments Case has resulted in the granting of a confirmatory faculty for the removal and sale of certain ornaments previously in use at that now Puritanized church, the petitioners, the vicar and churchwardens, being condemned, however, in the entire costs. The case was decided by Mr. Cripps, the new chancellor of the Diocese of York, without considering the legality or illegality of the particular ornaments, the only question before the Court (whether properly or no) being one of expediency. Here are the leading facts of the case:

The ornaments consisted of an old Flemish triptych, a Spanish crucifix of black ivory, two altar crucifixes, a processional crucifix, five colored silk chasubles, and a tapestry cope. These were introduced at All Saints', without a faculty, by the former incumbent, Mr. Baker, some seven years ago, and were still there when the present incumbent, Mr. Eyre, came to the parish in February of last year, he and Mr. Baker having exchanged incumbencies. A year ago last May the Archbishop of York, while holding a Confirmation at All Saints', inspected all the ornaments, and ordered the triptych to be closed, authorized the removal of the crucifix from the High Altar, and commented adversely on there being so many crucifixes in the church; though, as the chancellor pointed out, his Grace did not authorize the removal of any of the ornaments from the church. Soon afterwards the vicar and churchwardens, assuming that they would be acting in accordance with the Archbishop's wishes, without obtaining a faculty sold the triptych and Spanish crucifix for £90, and subsequently disposed of the vestments; while, later on, substituted plain brass crosses for the crucifixes on the altars, and removed the figure of our Lord from the processional cross. Then, in October last, at a meeting of the vestry, which was attended by Protestant Dissenters as well as Churchmen, the action of the vicar and churchwardens was approved by what the chancellor called "a bare majority," and they were asked to apply for a confirmatory faculty. In reflecting upon the distressing situation of affairs at All Saints', Scarborough, one thing is astonishing, and that is, that Mr. Baker, the former incumbent, should have exchanged with an incumbent who, as he must have known, would in all probability Puritanize his old Scarborough parish; while, as to Mr. Chancellor Cripps' decision, it is to be deeply regretted that it was tainted by the vicious principle of a rate-paying franchise in the matter of regulating Church ceremonials.

J. G. HALL.

THE DIOCESE OF HONOLULU TRANSFERRED.

FULLER reports from Honolulu of the transfer of the Anglican Diocese of Honolulu to the Bishop of California, as representing the American Church and by appointment of the Presiding Bishop acting temporarily as Missionary Bishop of Honolulu, show the interesting features attending the unusual function.

The actual transfer was made at a service at the Cathedral on Tuesday, April 1st, being the day on which the resignation of Bishop Willis became effective, and on which also the action of General Convention constituting the Missionary District of Honolulu came into effect. The Cathedral was crowded to its utmost capacity, and the interest shown in the occasion was great. The service was the last act in the episcopate of Bishop Willis, who, with the Bishop of California, the Dean, Rev. V. H. Kitcat, the Rev. Messrs. Ault, Weymouth, Jenner (of England), and Kong Yin Tet, and the vested choir, entered within the chancel.

After a choral service, Bishop Willis, approaching the front of the sanctuary, read his formal surrender of the jurisdiction. In his address he recited the various steps taken in the reorganization of the Church in the Hawaiian Islands into the American Missionary District of Honolulu from the time when the Islands first became a territory of the United States. These arrangements included the compact entered into between the Bishop and the House of Bishops in San Francisco in October, 1901, according to which it was resolved that, the resignation of Bishop Willis becoming effective at this time, an American Bishopric should at the same time come into existence and should succeed to the property and rights of the Anglican Diocese of Honolulu. Next were the resolutions of the Dio-

cesan Synod accepting the arrangement and expressing a desire to be admitted as a Missionary District of the American Church. An amended charter was then granted to the Church in the name "The Protestant Episcopal Church in the Hawaiian Islands," and in this corporation was vested the property formerly held for the Anglican Church in Hawaii. The next document was a letter from the Presiding Bishop of the American Church accepting the several steps by which the transfer was effected, and finally the resignation of Bishop Willis and the acceptance of that resignation by the Archbishop of Canterbury, with the formal declaration, read by the Registrar, to the effect that all authority conferred by the Archbishop of Canterbury in the Islands was now terminated. Bishop Willis formally handed to Bishop Nichols certified copies of these several papers, together with the clergy list of the Missionary District, a list of lay readers holding the license of the Bishop, and a statement of the property vested in the Missionary District.

Bishop Nichols thereupon declared his formal acceptance, on behalf of the American Church, of the jurisdiction and property transferred by the Bishop and Diocese of Honolulu to the American Church. He declared that he assumed authority and jurisdiction under commission from the Presiding Bishop as Bishop in charge of the Missionary District of Hawaii until such time as a Bishop shall be consecrated or other arrangements made. He declared that his first step would be to attend to the canonical organization of the Convocation of the District as required by the constitution of the American Church. Continuing, he noted the tinge of tenderness which must inevitably mark this sedate ceremony. By this he referred to the sundering of the ties of an episcopate of thirty years which now terminated, and which he thought perhaps too sacred for public mention by the retiring Bishop himself. He alluded to the long episcopates of several American Bishops who had had dealings with Honolulu, recalling Bishop Kip and Bishop Whipple, as well as our present Presiding Bishop. He appreciated that there would also be "an appreciable wrench of old and tried associations" in the substitution of the American for the English Prayer Book.

"I do not forget," he added, "the high associations of our work in these Islands with that royal name, and with the royalty of the Hawaiian race; the benefactions to this Cathedral foundation; the translating of the Book of Common Prayer into the native language by Kamehameha IV, revised by yourself; the successful beekoning of that same monarch which brought Bishop Staley and the mission here; the laying of the corner stone of this Cathedral church by Kamehameha V; the memorials and living personalities here of other names of high authority and lineage. Much less do I forget the noble and blessed work of devoted servants of Christ of other Christian bodies for many years in these Islands with their rich results past and present. For all this we may thank God, but the mute beckoning of the statue as we to-day pass this jurisdiction of this Church from one to another branch of our great race stands out before me almost as an arraignment of our common Christianity, for its lost opportunities of the eighteenth century—an arraignment which, as we face the future, should make us tingle not so much with shame, which is profitless, as with a tremor throughout our whole communion and Christianity to be up and doing, to lose no twentieth century opportunities for the spread of the Kingdom of Christ and the winning of souls He died to save.

"And what opportunities there are abroad for the Church of God! What opportunities may then not be here by the help and mercy of God! Oceania for Christ as well as for commerce! Fellow citizenship with the saints as well as under the flag! Civilization by the cross even more than by the community of interests! Life of this very Eastertide incorruptible, for all racial corruption and decay! These be our ringing watchwords!

"The gift of this zeal and this spirit is nothing less than the gift of God. The united fronting for it is more from within than from without. We go to God's altar presently to find there as their truest source the gift of zeal and the secret of Oneness. It is a happy incident that the very vessels we use in the Holy Communion are the provision of an American communicant, the memorial of a holy American priest, Dr. James De Koven. That communion of the altar was before, and is above, and will far outlast all annexations and all earthly changes. There is no transfer of jurisdiction in that Chief Bishopric of souls in Jesus Christ, the same yesterday, to-day, and forever. These lines of Dioceses and districts must be; these civil and ecclesiastical re-adjustments must come from time to time; but all the histories of nations between the upper room of the Eucharist's institution and this altar, and all this map making since, never change fealties or flags in the one fellowship of the one Blessed Sacrament. From it let us go away this morning lifted up to a higher plane of prayer and of action. That we may continue in that holy fellowship and do all such good works as He has prepared for us to walk in."

When Bishop Nichols concluded his address, delivered in

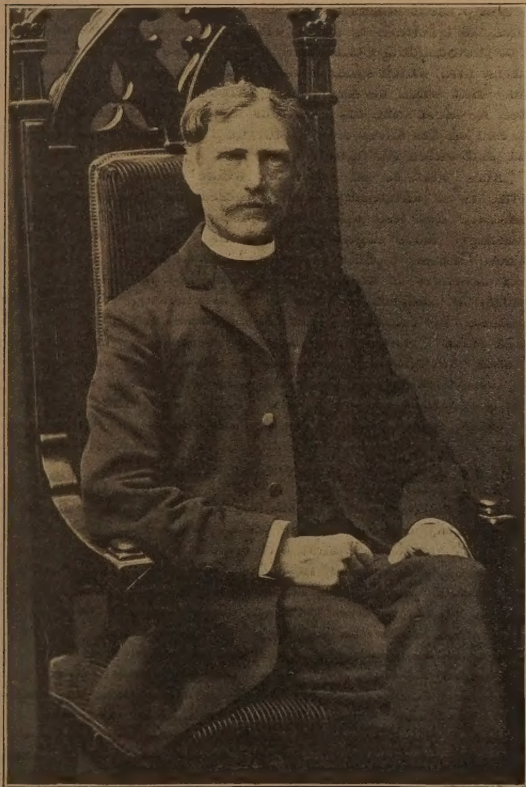
most part directly to Bishop Willis, he returned to the thrones placed side by side, to find that the retiring prelate had vacated that nearest to the altar, which was thus reserved for him, and the silent acknowledgment of the new order caused some little feeling of emotion.

The celebration of the Holy Communion then proceeded, Bishop Nichols being assisted by Bishop Willis and Canon Ault. Later in the day, Bishop Willis tendered a reception to Bishop Nichols, where the officials of the Church and of the Cathedral were presented. The Bishop has arranged office hours, and will remain in Honolulu for the present.

The Cathedral was again crowded on the following Sunday, when the first Sunday service under the new régime was held, and the Bishop announced that he would himself serve as Dean, and appointed as Canons, named alphabetically: The Rev. William Ault, the Rev. V. H. Kiteat, the Rev. Alexander Mackintosh, and the Rev. A. B. Weymouth, D.D.; also as sacrist the Rev. F. Fitz, and as organist Mr. Wray Taylor. He also made arrangements for Sunday services to include a celebration each Sunday at 7, with a celebration in the Hawaiian language once a month at 6; matins in Hawaiian weekly at 9 and in English at 11, with celebration first and third Sunday in each month; and later services at 3:30 and 7:30. Canons Kiteat and Mackintosh will alternate with each other as canons in charge under himself as Dean. The Bishop asked that all regular worshippers register their names with the Cathedral vestry, and appointed a finance committee.

The service was jointly attended by both congregations of the Cathedral, which for so many years have pursued their separate ways, and members of both congregations are recognized in the appointments made. The sermon of the Bishop was an earnest plea for harmony and unity in the Church. Canon Mackintosh was celebrant, assisted by Canon Kiteat and the Rev. James Fitz.

The Bishop announces that he will deliver a course of lectures on Sunday evenings on the American Prayer Book. On Tuesday evening he was tendered a reception by the Church people of the second congregation, which latter becomes merged in the regular work of the Cathedral.



REV. H. B. RESTARICK,
Missionary Bishop-elect of Honolulu.

CONSECRATION OF DR. VINTON.

ANOTHER name was added to the roll of Bishops of the American Church when, by the laying on of apostolic hands, the Rev. Alexander H. Vinton, D.D., was, on Tuesday, April 22nd, made a Bishop in the Church of God.

The service was held in his parish church of All Saints, Worcester, within the new Diocese of Western Massachusetts, of which he becomes chief pastor. A congregation which crowded the church was gathered within the doors long before the time appointed for the beginning of the service. There had been two early celebrations of the Holy Communion, and at 9 o'clock an organ recital in the church, though the building was cleared after the last of these in order to make ready for the consecration service.

The master of ceremonies was the Rev. Charles L. Short, assisted by the Rev. A. B. Rudd. The long procession which moved into the chancel included in its first section the lay deputies to the diocesan Convention, and the lay members of the Standing Committees of Massachusetts and Western Massachusetts. The second section was headed by a crucifer with two acolytes in scarlet cassocks and surplices, then a banner-bearer, and the choir of All Saints' Church followed, supplemented by members of the choir of St. Matthew's in the same city. A second banner preceded the wardens and vestry of All Saints' Church, following whom came the clerical members of the Standing Committees of the two Dioceses. Here the procession was broken into a third section, preceded by a cross-bearer and banner, and consisting of the long ranks of clergy of the Diocese and of outside, another cross-bearer, and the Bishop-elect, accompanied by his two attendant presbyters, the Rev. Leighton Parks, D.D., and the Rev. Charles T. Whittemore; and the line of Bishops, consisting of the Bishops of Nova Scotia, Vermont, New Hampshire, Long Island, Massachusetts, New York, Connecticut, Central New York, and Michigan, the latter acting as Presiding Bishop.

The service was commenced by the Bishop of Michigan as Presiding Bishop, with the Bishop of New Hampshire serving him as epistoler and the Bishop of Central New York as gospeler. The music was H. W. Parker's Service in E, including *Benedictus* and *Agnus Dei*, with Stainer's anthem, "They That Wait Upon the Lord," at the vesting, and Mendelssohn's "How Lovely are the Messengers," at the offertory.

The preacher was the Bishop of New York, who took for his text: "Then said Jesus to them again, peace be unto you, as My Father hath sent Me, even so send I you. And when He had said this He breathed on them, and said unto them, Receive the Holy Ghost."

Beginning with an account of the relative meaning of this passage, and laying stress upon the significance of certain words, he launched out into the deeper problems encircling the Christian ministry of to-day. He pronounced the characteristic note of the present day to be "Organization." We are narrowing all the time the significance of the individual, which gives way to the power of the combined or organic. This tendency is shown in the Church and its machinery. If the Church is to exist at all, it must exist as a visible and real mechanism.

"That splendid argument of the great Apostle in the second Epistle to the Corinthians concerning meats and drinks, and holy days, and the rest, to which so long the world and especially—forgive me brethren that I must say it here—Puritan New England has been blind, for what does it stand but this: that the office of religion in the world is to redeem and disenthral, not alone man, but the things which man, by misuse and a blind superstition, has perverted and degraded? And so, do I look at an army with its cavalry, infantry, and artillery, and the rest, and say, 'How splendid and how potent it is!'—do I look at a factory, with its myriad wheels and marvelous precision of production and say, 'How superb and creative that is!'—do I watch the giant progress of that larger mechanism that covers a continent with iron rails and sends its never resting trains flying hither and thither, with the swift and untiring precision of a weaver's shuttle and cry out, 'How magnificent and all-inclusive that is!'—So must society be organized and correlated—nay, so must the forces of the Church of God be marshaled and mutually adjusted for their most august tasks! Such a cry is wise and timely. Nothing is more ghastly, in some aspects of it, than the enormous waste of religious force in our generation simply because, for reasons and from motives which I shall not venture, here, to characterize, the children of light elect to furnish a daily demonstration, in this connection, of the words of Jesus that wiser than they are the children of this world."

He spoke of the larger facilities for doing modern parish work as an evidence of this new spirit within the Church.

"It is idle to deny, however much we may be fond of saying 'the old is better,' that, in towns and cities and villages all over the land, the Church is touching more lives and touching them

in more quickening and ennobling ways than, in this land, she has ever done before. A divine of my acquaintance, referring to the institutional work in a great city of a parish very unlike his own (which, outside of maintaining its own services was doing no work at all) remarked loftily, that 'that was not doing the work of the Catholic Church, but pure humanitarianism'; which prompted someone coarsely, but conclusively, to reply that 'as it was the kind of work that Jesus did, apparently Jesus, who was supposed to be the founder of the Catholic Church, didn't know His own business!' Plainly, it must be owned that the modern institutional church, as it has been called, in reaching out to man, through many avenues of contact, and in recognizing the whole man as divine in his origin, and therefore a redeemable quantity, has been doing high and wise work.

"But no less plainly it is a work of a kind the value of which may easily be exaggerated. Even if it were not true that in such work there is a constant tendency to 'worship the net and the drag'—to say 'look on these great buildings which we have built, these libraries and reading rooms and club-rooms, and the rest,' there is at any rate, as I fear it must be owned, a tendency to regard the work that is done in and through these various mechanisms as making up the larger part of the work of the Christian ministry; and certainly there is much food for grave thought in the fact, coincidentally with that remarkable growth of institutional work in the modern church, of which I have spoken, it is not claimed, I believe, that there has been any corresponding growth, or indeed any growth at all, in the vigor, grasp or sovereignty of the pulpit; nay, rather, that in many minds the decay of this latter has been supposed to be somehow atoned for by the development of the former."

The Bishop then addressed himself to the question "What is the True Office and Calling of the Episcopate?" He narrated some of the many-sided qualities that must characterize the successful diocesan, and continued: "The modern ministry, whether of the Episcopate or any other order, is expected to be a rather handy, quite informal, and almost altogether secular mechanism, which we may put to almost any task with equal fitness, and from which, in all alike, we expect little more than good business aptitude, and a faculty for energizing ecclesiastical affairs along what we call 'practical' lines. It would be an interesting, and I apprehend a somewhat startling office to take such a conception of a Bishop's office and put it alongside of those portraiture of it which we find in the pages of the New Testament. There is no smallest doubt that there and then, as now, it was expected of it that it should discharge an administrative office in the Church. 'And the rest,' says the Apostle in a certain place, 'will I set in order when I come'; and when we turn to see what he means by such a phrase, we find that they are questions of methods of worship with which he is dealing, and especially those arising in the Church of Corinth, in connection with the celebration of the Holy Communion. Plainly enough, these questions, and others like them, in which local tradition and local partisanship were involved, were destined almost inevitably, at the first, to divide those of different races and originally of different religious beliefs; and no less plainly it was the duty of any one who, both by his office and his gifts, stood in a sense outside of and above them, to deal with them in that explicit and authoritative way in which, as a matter of fact, St. Paul did deal with them.

"But when you have collated all the passages in the Apostolic history which raise such issues and discuss them or rule upon them, it is impossible not to recognize that the men who laid the foundation of the Church in the world were concerned with other and much larger questions than those of mere ecclesiastical mechanism or ceremonial order. No man can read the Epistle to the Romans, or to the Galatians, or those discourses of St. Paul's preserved for us in the Book of the Acts of the Apostles, without recognizing that, however local or comparatively insignificant the question with which he has to deal, circumcision, forbidden meats, sacred days, and the rest, he is forever lifting the discussion of them into a realm where they were but introductory to the declaration of great principles, and the foreshadowing of a divine and inspired policy; in other words, that the Apostolate was, most of all, great and mighty, not for its definitions, or for its defense of mechanisms, but for its enunciations of preëminent and enduring principles.

"I believe it to be no less the office of the Episcopate to-day. It is sometimes said of the clerical mind that it has no sense of proportion; that it cannot distinguish between great and small; and that, in dealing with questions that challenge its interests and its action, it is as likely to be engrossed with the mint and anise of an issue as to discover the essential truth or falsehood which lies at the bottom of it. I do not undertake to say that the imputation is just; but I am here, if I have any business here at all, to maintain that such is not the office of a Bishop. He is often faulted because he will not concern himself with controversies which at one time or another, have threatened to rend the Church in twain, and concerning which he has, we say, complainingly, no word to speak. Well, when we have gotten tired, brethren, of saying that he does not speak because he does not dare to, it may possibly some day dawn upon us that he does not speak because the question is really not large enough to make it worth while for him to concern himself with it. Your neighbor in the next parish uses wafer bread, does he, my reverend brother, and you have gone to your Bishop to

insist that he shall discipline him, and the Bishop is—well—quiescent and inert, and you are going to denounce him as a traitor to the Protestant religion? Well, do so, if it will make you any happier, and relieve your scruple of conscience. But one of these days it is just possible that it may dawn upon you that your Bishop is passing sleepless nights and perplexed, though prayerful, days because, looking at the Church and our modern life with a little wider outlook than yours, he sees perils that you have never dreamed of—and that are much graver than the use or non-use of wafer bread; that his breast is aching over problems that you have never recognized at all, and that his soul is agonized with fears for the hold of God on the heart and faith of men of which you, my brother, have never dreamed!

"Ah, no! no! It is not merely business energy, nor administrative ability, nor even pulpit power, that we want in the Episcopate. It is not alone the paternal temper and the sympathetic word in its Bishops that our times are waiting for. Somewhere, somehow, at some time or other, these men must, like him of whom the prophet Isaiah tells us, when the burden of Dumah was heard and one called out of Seir: 'Watchman, what of the night? Watchman, what of the night?' be able to answer out of whatever thick darkness envelops the Church and the world in some hour of supreme danger and supreme uncertainty, with that other watchman of the olden time, 'The morning cometh'—yes, most surely cometh in God's own time and way, even though 'the night cometh also.'

"In other words, men and brethren, an Episcopate of true power must be an Episcopate of vision! Through the sophistries of the moment, through the fallacies alike of superstition and of fanaticism, his must be an eye that penetrates beneath them all to those great and unchanging truths that underlie them all! Nothing is more tragic in religious history, in this connection, than the way in which the readjustment of men's points of view from time to time, all the way along, in the progress of the Church, has seemed to threaten foundations which such a readjustment has at last disclosed to be only more sure and stable. That quality of discrimination, the absence of which is closely allied with that other absence of proportion to which I have already referred, has more than once menaced the Church more gravely from within than error or enmity have menaced it from without. And it is precisely at this point, I believe, that a greater, if not the greatest office of the Episcopate is to find its sphere. Its calling is, supremely, in all the questions with which it is called to deal, to strive to see the whole rather than a fragment. Its office it is forever to purge its vision from inherited opinions, from local traditions and, most of all, from personal prejudice. And that it may do this, its office is most of all to remember how, when Jesus commissioned His first Bishops, He breathed on them and said 'Receive ye the Holy Ghost.' To that mightiest and ever-present ministry of the Holy Ghost, the Bishop, before all men, as I believe, is set to witness. He must take his questions first to the Standing Committee, if you please—when he can get them to advise him, which some of us are not always able to persuade them to do. But when he has gotten through with the Standing Committee, he must take his questions up to a much higher court than that, and on his knees cry out for help and in still hours wait, and brood, and watch for light.

"Alas, that to all this, the whole constitution of our modern life is so unfriendly and so increasingly unfriendly! Its demands are not less upon the Episcopate, but, from day to day increasingly more urgent and exacting. And so, my brethren of this new Diocese, I plead for him who is to be your Bishop. Do not expect or exact of him too much. Do not be guilty of the crass stupidity of complaining that he is overlooking diocesan claims, if sometimes he recognizes and owns those larger claims that lie beyond them. Do not suppose that, because he is not always on the road, but rather sometimes in his study, waiting there for light from books, from men, and most of all from the Holy Ghost, he is not doing episcopal work. In an age which waits most of all, I think, for the man of courage and the man of vision, you must at least give him time to brace the one, and to purge the other!"

To the Bishop-elect, standing, he said:

"And to you, my brother, called to large and difficult and often solitary tasks, let me offer the loving salutations and the brotherly sympathy of those whose office you are soon to share. You come to it, and they cannot but remember, bearing a great name, and enduringly associated, in the history of the Church, with ministries of rare power—Massachusetts will never forget Alexander Hamilton Vinton, as New York will never forget his brother Francis. One of them made the pulpit of Trinity Church, New York, to ring in troublous times with dauntless and enkindling tones; and the other helped to train for the pulpit of Trinity Church, Boston, the preacher, first, and the prelate later whose fame has girdled the world. Nay, more: yourself a soldier's son, you came to your high tasks, I am persuaded, resolved to discharge them with unswerving loyalty to God and His Church, and with unshrinking fidelity to your fellow-men. To you and the clergy and laity who are to be yours is given a unique and most interesting work. The Diocese, and you, and they, begin that work together. It has the charm of that freedom which comes with opportunities largely new; and if it have, also, those difficulties that come from problems yet untried, you have in the mother who bore you, that older Massachusetts out of whose loins you came,—in her Bishop, her clergy,

and her people, whose generous interest already as shown to you, is pledge of an affection that will not die—in these you have, I say, the earnest of wise counsels and watchful solicitude. Go, then, to your tasks, but not with these alone. 'And when Jesus had spoken unto them, Peace be unto you, He breathed on them and said, Receive ye the Holy Ghost! Fountain of Life and Strength divine, descend on this our Brother, and abide with him forever!'

The Bishops presenting were they of Long Island and Massachusetts. The Rev. Dr. H. H. Morrill, secretary of the Diocese, read the certificate of election, and the Rev. Dr. Arthur Lawrence, deputy registrar, read the certificate of consent of the Standing Committees, the Rev. Dr. Parks reading the similar certificate of consent of the Bishops. The mandate of consecration was read by the Rev. T. W. Nickerson. The Bishop of Vermont took the Litany. Joining in the imposition of hands were the Bishops of Michigan, Central New York, Connecticut, Vermont, and Nova Scotia.

Proceeding with the service, the Bishop of Massachusetts began with the prayer for Christ's Church Militant, the Presiding Bishop again taking the office at the prayer of humble access, the Bishop of Nova Scotia taking the post-Communion, with final collects and benediction by the Bishop presiding. Seven Bishops alone received.

The *Worcester Gazette* in its editorial column said: "Never before in the history of the Episcopal Church in this city, has such a scene been witnessed, as that enacted this morning at All Saints' Church, and rarely if ever in the history of the Roman Catholic Church of Worcester."

This was the first time in the history of All Saints' Church that acolytes vested in red cassocks ever appeared in a service, and the first time there was a celebration of the Holy Eucharist without lay communion. Bishop Huntington made the remark to an inquirer, who was inquisitive over these changes: "Why, the details of the service were all there long before, they were only brought out more definitely to-day."

The altar was decorated with flowers, but there were no candles, as was the case at the consecration of Dr. Brent.

The excellent arrangements were made by the Rev. Messrs. A. B. Rudd, and Charles L. Short. Every detail was carefully prepared for, and excellently carried out. Among the noted

clergy present from New York were the Rev. Drs. Vibbert, Grosvenor, Cole of St. Stephen's College, and a number of others.

Mr. and Mrs. Charles Washburn gave a luncheon to the clergy at their palatial residence on Elm street.

The men of All Saints' gave Dr. Vinton a gold pectoral cross, and chain; and the "Parson's Club" of Worcester gave him an episcopal ring set with amethysts. The Bible used at the consecration is the gift of All Saints' Sunday School.

CONSECRATION OF THE COADJUTOR BISHOP OF MONTREAL.

THE Very Rev. James Carmichael, D.D., D.C.L., was consecrated Bishop Coadjutor of Montreal, with right of succession to the see, on St. Mark's Day, April 25th, in St. George's Church, Montreal. Eleven Bishops were present, including Archbishop Bond and Bishop Hall of Vermont. The Church was filled with an immense congregation who remained throughout the long service. The chancel and altar were beautifully decorated with flowers. Holy Communion was celebrated at 9:30, in which on account of the length of the service only the Bishops and clergy received, the request having been made that the people should wait to do so until the following Sunday.

"The Church's One Foundation" was sung as a processional while the long line filed into the church. The surpliced choir, the wardens and vestrymen of St. George's and of other churches, and lay delegates to Synod, lined up on either side of the nave and were followed by the clergy, the Bishops, and Archbishop with their chaplains.

Bishop Sweatman of Toronto began the service, Bishop Courtney of Nova Scotia reading the Epistle, and Bishop Hall of Vermont, the Gospel. Bishop DuMoulin of Niagara preached the sermon, at the close of which he spoke of the friendship which had existed for forty years between himself and the Bishop Coadjutor, and drew attention to the fact that the Church in all the Dominion had for the last ten years chosen the Dean for the head of the lower house of its Synod.

The elected Bishop, vested in his rochet, was presented by his two sponsors, the Bishops of Huron and Niagara, to the Archbishop. Proof of election was then read by the clerical secretary of the Synod, and the oath of obedience to the Arch-



ST. GEORGE'S CATHEDRAL, MONTREAL.

bishop was administered. After the examination of the Bishop-elect, and the singing of the hymn "As My Father has sent Me even so send I you," the Bishop-elect assumed the rest of his episcopal habit, and kneeling, the *Veni Creator Spiritus* was sung over him by the Archbishop and the Bishops. At the laying on of hands each of the Bishops present took part. The Archbishop pronounced the benediction.

A luncheon was tendered to Bishop Carmichael by Mr. A. F. Gault and the wardens of St. George's, immediately after the Consecration service, at which the Bishops and clergy were present, as well as members of the vestry of St. George's.

This church has completed its sixtieth year, having been organized in 1842. Dr. Leach, afterward Archdeacon, was its first rector.

NEW YORK LETTER.

PERHAPS the costliest copy of the Bible in existence came through the New York custom house last week, duty free. It dates from the eighth century, and was made by Italian monks. Apart from its age its value consists of binding of gold, studded with garnets, sapphires, and diamonds. It was discovered in an Italian monastery early in the last century, and was purchased by Mr. J. S. Morgan as a present for his uncle, Mr. J. Pierpont Morgan. The value put down on the invoice was \$45,000. Upon the question of duty the department ruled there was none on the ground that according to the tariff law it is manuscript, that it was in a foreign language, and had been printed for above twenty years. The size of the book is 18 inches wide and 20 inches long.

St. George's Day was this year observed in part by the annual service held in St. John the Evangelist church in Waverly Place. About three hundred members of the Society of St. George were present. Evening prayer was read by the rector, the Rev. A. B. Howard, and the sermon was given by the Rev. Dr. E. Walpole Warren of St. James', who referred to the Boer war in order to say that he hoped to be able to announce a peace upon such a mutually advantageous basis that Boer and Briton might forever be friends, as American and Briton are.

Among those who are South in the educational tour given by Mr. Robert C. Ogden, are Bishop McVickar of Rhode Island, the Rev. Dr. McConnell of Holy Trinity, the Rev. Percy S. Grant of the Ascension, Dean Russell of the Teachers' College, President Taylor of Vassar College, William Jay Schieffelin, President of the Lay Helpers' Association, and Dr. Robert Shaw. Since departing from New York, announcement has been made of a gift of \$1,000,000 from John D. Rockefeller, which makes the fund at the disposal of the General Education Board upwards of \$2,000,000. Some apprehension has been felt that this Board might draw off some support that might otherwise go to Southern education under Church care, but officers of the Board reply that it is their purpose to stimulate gifts through Church and all existing agencies, and if circumstances seem to warrant, even to bestow the Board's gifts to Church channels for distribution.

The Rev. Dr. Henry Mottet of the Holy Communion, absent for a year in search of health, has so far completed his world tour as to reach Naples, from which he reports much improvement. He will remain in Italy until the warm weather sets in, when he will go to the mountains. He expects to return home by October.

When Columbia moved to Cathedral Heights it purchased all of the land it could afford, and has now covered all of it with splendid buildings. Its recent installation of President Butler attracted generous friends to a knowledge of its needs, and there is now a movement to purchase for it two city blocks immediately south, one of them almost opposite the Cathedral and St. Luke's Hospital. Land values have soared in that region, and \$1,950,000 has to be paid for the extension. Even this improvement is not assured, the University being given eighteen months in which to raise the money. It is stated, however, that knowledge of some gifts to come prompted the securing of the land option. One of the blocks will for the present be used for an athletic field and the other covered with college buildings.

A conference of Brotherhood men of Westchester County was held at Christ Church, Rye, last Sunday afternoon, sixty being present. Evening prayer was said, with an address by the Rev. Dr. C. F. Canedy of Trinity, New Rochelle. In the evening there was a conference on the beginning of Brotherhood work. The speakers were Council Member Lord of Mt. Vernon, and O. D. La Dow, of St. Andrew's, Yonkers.

Christ Church, Elizabeth, has nearly completed its parish hall fund, and during the year will probably take steps to build. Some radical changes are contemplated in Calvary parish,

due to changing conditions in the population of the East Side. Calvary has its parish church at Fourth Avenue and Twenty-first street, chapel on 23d street just east of Third avenue, and institutional work in 23d street east of Second avenue. The Church itself, although facing the down-town problem, is in excellent financial condition. Apartment houses of the better grade are increasing. Hardly a pew, save side rear ones, is to be had in the morning, and evening congregations fill the church. The far East Side work grows rapidly, and could be increased even more if funds and workers were to be had. But Calvary chapel, existing for what may be called a middle class of English and American residents, seems to have lost much of its need. People who used to attend it have moved away, and in their places have come Jews, Romanists, and other foreigners whom it is absolutely impossible to attract. The managers of the Missionary Association of the parish have suggested giving up the chapel. The suggestion was received reluctantly by the rector, the Rev. Dr. J. Lewis Parks, and at this writing no decision has been reached. It is to be noted that Calvary, unlike Grace, Incarnation, and St. Bartholomew's, has aimed to reach three distinct classes, using that much-abused word in its proper sense, so that it would still be on a par with the parishes named if it gave up its chapel. The vicar of the chapel for the last two years has been the Rev. A. W. Bostwick, and he is urging the retention of the chapel and its work. Committees have been appointed, and a decision is sought to be arrived at for the difficult problem.

With reference to the lecture given at the parish house of the Church of the Holy Communion on Good Friday night, the facts, which are certainly a mitigation of what seemed to be an offense against the fitness of things, are as follows:

The Board of Education has public free lectures in various school houses every winter, for parents of scholars. There being no public school in that neighborhood, Dr. Mottet offered a room in the parish house. One of the meetings happened to fall on Good Friday night. Mr. Bartow, in charge while Dr. Mottet is absent, thought of the matter, but feared to take the responsibility of asking the Board not to have the meeting on that regular night. The lectures are a big advantage to the church and through them several families have become identified with the parish. This lecture, happening to be scientific, was given in the parish house. On Good Friday there was at Holy Communion Church, Holy Communion at 8, morning prayer at 11, the Three Hours' service 12 to 3, evening prayer at 5, and Good Friday night service at 8. The church was crowded 12 to 3, and at night, while the scientific lecture in the parish house was in progress, it was crowded to hear the Rev. Percy S. Grant. So there could have been no substitution of a lecture for the Church service. Very few parishes in New York are so active or reach so many people as Holy Communion.

WESTERN MASSACHUSETTS DIOCESAN CONVENTION.

(ALEXANDER H. VINTON, D.D., Bishop.)

THE first annual convention met Wednesday, April 23d, at 10:30 A. M., in Christ Church, Springfield. The opening service was a celebration of the Holy Communion by the Bishop, assisted by the Rev. Arthur Lawrence, D.D., the Rev. Henry Hague, the Rev. J. C. Brooks, and the Rev. J. C. Tebbetts. The Bishop delivered his first address, which outlined the policy of the new Diocese in words of encouragement.

The Rev. Eliot White was chosen Secretary. The election of the Standing Committee was prolonged, but finally resulted as follows: Clerical members—Rev. J. C. Brooks of Springfield, Rev. Arthur Lawrence of Stockbridge, Rev. Henry B. Washburn of Worcester, Rev. Thomas W. Nickerson, Jr., of Pittsfield; lay members—Messrs. E. L. Davis, Worcester, E. P. Kendrick, Springfield, W. A. Gallup, North Adams, and Alvah Crocker, Fitchburg.

The committee on Constitution and Canons were appointed by the Bishop, as follows: Rev. Thos. W. Nickerson, Rev. H. M. Dumbell, Rev. H. H. Morrill; Mr. H. N. Bigelow, Mr. C. B. Root. The Rev. J. F. Carter and Mr. Eugene Bouton were re-elected to the Board of Missions.

A beautiful gavel of ebony, gold mounted, was given by Bishop Lawrence, and a vote of thanks was sent to him in return for all his care and watchful kindness in providing for the needs of the new Diocese. The next convention will meet in Pittsfield. The Diocese has at present 35 parishes, 11 missions, and 2 missions not yet in union with convention; 36 clergy at work in the Diocese, 17 outside of it; 1 deacon, 3 men studying for the Priesthood, and 6 postulants; 8,258 communicants, 45 churches, 16 parish houses, 24 rectories.

Mr. Chas. M. Bent of Worcester was elected Treasurer of the Diocese. The Rev. Rufus S. Chase of Easthampton was elected Registrar.

An assessment of 4 per cent. upon current expenses was levied in order to raise the amount of \$5,600, as apportioned to this Diocese by the Board of Missions.

MR. THOMAS DECLINES.

IT IS reported in the secular papers that the Rev. N. S. Thomas has declined his election as Missionary Bishop of Salina, stating that he can best serve the interests of religion by remaining in his present charge.

[SPECIAL DISPATCH TO THE LIVING CHURCH.]

PHILADELPHIA, April 29.—The report that Mr. Thomas has declined is confirmed by him.

THE GETHSEMANE MEMORIALS.

WITH this is printed, through the courtesy of the Minneapolis Times, an illustration of the magnificent Faudé memorial altar and reredos erected in Gethsemane Church, Minneapolis, as stated in the diocesan news items of Minnesota last week. A corrected list of the memorials at Gethsemane Church, blessed by the Bishop on the morning of the Third Sunday after Easter, follows:

The altar and reredos in memory of the Rev. Dr. John J. Faudé.

The tiling of the sanctuary in memory of the Rev. Dr. John J. Faudé chiefly, and also of the Rt. Rev. D. B. Knickerbacker, D.D., and of Mrs. E. H. Holbrook, Miss Margaret Stone, Mr. John H. Lings, and others.

Two Eucharistic candlesticks and also two office lights in memory of the Rev. Dr. John J. Faudé.

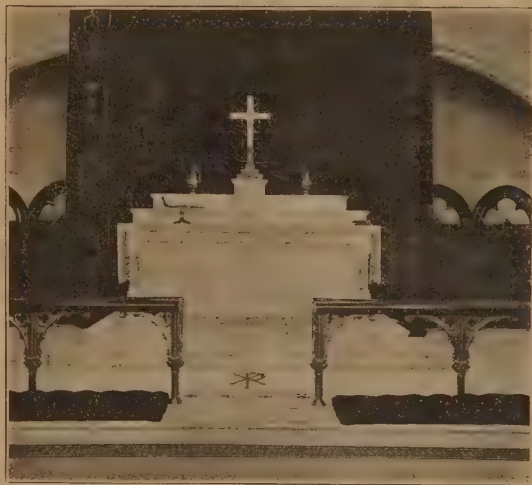
Two office lights in memory of Mr. John James.

An altar rail of oak with handsome brass supports, in memory of Mr. John H. Lings and his daughter, Miss Jessie May Lings.

For the Holy Communion, a silver chalice and paten, in memory of Mrs. Emil F. Weitzel.

ST. PAUL'S CHURCH, FLATBUSH, N. Y.

SUPPLEMENTING the general views of the new church of St. Paul, Flatbush, in our issue of March 15th, we are pleased to show a special photograph of the "Matthews" Memo-



MEMORIAL ALTAR, ST. PAUL'S CHURCH, FLATBUSH, N. Y.

rial, the important altar, presented by Mr. Alfred Matthews in memory of his father.

This work was executed for him by the Messrs. J. & R. Lamb of New York, in imported white marble, the altar and retable resting on a flight of three steps in "Blanc Veine" marble, the altar pace of which has the Greek cross in mosaic. The altar has as its main elaboration the symbol of the I.H.S. carved in high relief in quatrefoil panel, and columns at the corners of light Algerian onyx.

The memorial inscription is engraved on a separate plate, and is placed at the north end of the altar, reading as follows:

"In Memoriam
William Matthews."

Beside this, at the same time, the Messrs. Lamb placed the important eagle lectern, the gift of Mr. J. E. Roberts, a prominent member of the church, which is an important example of metal work, the eagle being naturalistic in design and elaborately chased. The memorial is marked modestly on the lower base:

"To the glory of God and in memory of
William and Catherine Roberts.
A. D. 1873. A. D. 1896."

THE OLD SAYING, "Lay it on the Jews, they have no friends," has a new meaning to Bishops. When people are feeling "grumpy" they sometimes sit down and write the Bishop a scolding letter. If anything goes wrong in the parish, and no one else is handy, they lay the fault at the Bishop's door.

We recently learned in a certain parish that an effort was being made to put in a new vestry and get rid of the rector. Rumor gave the credit of the move to the gentleman who last entertained the Bishop, and hence the Bishop probably instigated the effort.

Which goes to show that a Bishop is a very useful person. If you cannot find the offender lay the blame on him; and as he is not present to defend himself from aspersions, there is no danger of the defamer being placed in limbo.—Church in Georgia.

YOU MAY BE doing God's will with one hand consecrated to Christ and making your own autobiography with the other consecrated to self.—Henry Drummond.



FAUDE MEMORIAL ALTAR, GETHSEMANE CHURCH, MINNEAPOLIS.

Helps on *The Sunday School Lessons.* Joint Diocesan Series.

SUBJECT.—The Life of our Lord and Saviour Jesus Christ.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland

THE TRANSFIGURATION.

FOR THE SUNDAY AFTER ASCENSION DAY.

Catechism: XXV. Requirements. Text: II. Peter I. 17. Scripture: St. Luke ix. 28, 43.

IN THE midst of the Ascension-tide, our thought about to be drawn to the miracle of the Transfiguration, our lips may speak the adoring tribute of our heart, in words of the Psalmist: "I will lift up mine eyes unto the hills: from whence cometh my help" (Ps. cxxi. 1, P. B. version).

Our Blessed Lord was Prophet, Priest, and King. At the earliest period of His earthly life and ministry, more than anything else He was Prophet or Teacher, revealing Himself, making Himself known to men as the Son of God. This period, within which falls the Sermon on the Mount, came to its climax in the Transfiguration. Upon the Mount of the Transfiguration, there was no need to Christ's chosen ones of any further witness. They saw Him as He was: the revelation of Himself to them was complete; and, if we too would know Him as the Son of God, together with them we must lift up our eyes unto the hills.

Then followed the period of sacrifice, in which we behold Christ as Priest, drawing near to offer Himself for the sin of the world. There was a marked change. The hush of comparative silence had fallen upon His pathway. He "walked no more openly among the Jews" (St. John xi. 54). It was known who He was; He proceeded to do that for which He had come. As He turned from the Hill of the Transfiguration, the shadow of the Cross fell upon Him (verse 31). This was the Priestly period of His earthly life; and it also culminated upon a hill: the Hill of Calvary. Again we say: "I will lift up mine eyes unto the hills."

Then, from the Hill of Calvary, on to the Hill of Olives. The Risen and Ascending Christ is clearly the *King* of men. He ascended into heaven; He sitteth on the right hand of the Father. Whose *kingdom* shall have no end."

These are our hills of faith: the Mount of the Transfiguration, Calvary, and of Olivet. Upon them we see the Christ as He is: Prophet, Priest, and King. "I will lift up mine eyes unto the hills: from whence cometh my help."

Turning now to the Transfiguration, we are prepared to find in it, that which it clearly was: the revelation to chosen witnesses of the truth concerning the Person of Christ.

Did our Lord refer to His Transfiguration, when He spake the words just previously recorded by St. Luke (ch. ix. 27): "There be some standing here which shall not taste of death, till they see the kingdom of God"? It would seem that He did. The Transfiguration was indeed an exhibition, a coming, of "the kingdom of God with power" (St. Mark ix. 1). Some, not all, of those whom He addressed would be permitted to see this; and they would see it during the period of their earthly life. Others might behold this after death: they would behold it before death, while still in the flesh. This interesting view of the meaning of our Lord's promise has been overlooked by many, through the abrupt chapter division in St. Matthew's Gospel (xvi. 28; xvii. 1).

The Scriptures are silent as to *where* took place the Transfiguration. St. Peter in his Epistle (II. i. 18) speaks of the place, not by name, but in general terms as "the Holy Mount." Since he was an eye-witness (verse 28), and knew but did not tell, we may infer that the silence is intentional. The scene, after all, has no local character; it was heavenly, not earthly: "A fragment of the eternal light, a glimpse of the eternal world, breaking in upon the darkness of time. How effectually the cloud enwrapped those within it! Beyond lay the sleeping world invisible, and night. Within were messengers from the dead, the Son of God, and day. The scene was not of this world. It could add nothing to our comprehension of it, to know that it was Mt. Hermon or Mt. Tabor. The light, the voice, the persons, were of heaven, not of earth."

There were three favored witnesses, chosen from the Twelve: St. Peter, St. James, and St. John (verse 28). Although the purpose of the Transfiguration seems to have been the confirmation of faith, yet we cannot say that these three

were chosen because their faith most needed to be strengthened. Quite the contrary. One of the three, St. Peter, just before had made the great confession of our Lord's Divinity (St. Luke ix. 18-23), leading the others into the very heart of the realm of faith. The three were chosen undoubtedly because of their spiritual aptitude. "The purpose of the Transfiguration was not to rouse the laggards, but to lead the vanguard to higher plains of faith."

Jesus "went up into a mountain to pray" (verse 28); not to be transfigured, but to pray. It was evening when He and His chosen ones ascended, night while they remained upon the Mount, morning when they returned into the plain. The weary hours of the night-watch wore on. The apostles yielded to the demand of nature and fell asleep (verse 32).

Awaking, they found their Master still engaged in prayer, and as they watched He was transfigured before them. "The fashion of His countenance was altered" (verse 29), suffused with glory, while "His very garments became lustrous with a whiteness beyond the fuller's art, iridescent, flashing, and sparkling as if set with stars." Then, as they became accustomed to the new splendors, they beheld two celestial visitants, "wearing the glorious body of the heavenly life, coming from out the invisible world of spirits, and conversing with Jesus" (vv. 30-31).

That Moses and Elijah should be with Christ upon the Mount of Transfiguration, was fitting and significant. These two represented the Law and the Prophets, both of which had testified of Christ (St. Luke xxiv. 44). In them the Old Dispensation brought its tribute of recognition and laid it at Messiah's feet. From the spirit-world they came, that to them, in company with earthly witnesses, might be spoken the attesting words: "My beloved Son: hear Him" (verse 35).

They talked with Christ "concerning the decease which He should accomplish at Jerusalem" (verse 31). This, so far as we know, was their only theme; and it marked the transition which we have already noted: the completion of the prophetic period in the life of our Lord, and the ushering in of His work of priestly sacrifice.

Then came St. Peter's unfortunate suggestion concerning the building of tabernacles upon the mount (verse 33), over which the Evangelist throws the mantle of charity: "Not knowing what he said." Apparently the proposal was to prolong the glories of the Transfiguration, to detain the heavenly visitants, and to dissuade our Lord from "the decease which He should accomplish at Jerusalem" (verse 31).

This could not be. St. Peter's ill-timed words brought the Transfiguration to a speedy termination; for immediately thereafter came the cloud, the voice, the departure of Moses and Elias, the return of Christ with His Apostles into the plain of sacrifice and duty, across which He was to journey to the painful heights of Calvary.

Though now embarked upon the sacrificial period of His earthly life, our Blessed Master had still work to do and ministrations to accomplish. He descended into the plain, to heal the demoniac child.

We recall the famous painting by Raphael: in the upper part of the picture, the Transfiguration; below, the disciples, vainly endeavoring to cure the demoniac boy. A finger of one of the Twelve points upward, as if in mute confession of the fact that He who will soon descend from the mountain can calm their fears and restore to health the suffering child.

St. Mark describes the scene with greatest fulness and most graphically: "The Lord, His face still reflecting the glories of the past night (this we infer from St. Mark ix. 15: 'when they beheld Him they were greatly amazed'), comes among the disputing throng. After a general rebuke for the want of faith shown by all around (St. Mark ix. 19), the Lord commands the hapless lad to be brought to Him. The whole scene comes before us: the paroxysm of demoniacal violence brought on by proximity to the Redeemer (*Ib.* verse 20), the foaming and wallowing sufferer, the retarded cure till the faith of the father is made fully apparent (*Ib.* verse 23), the crowding multitude (*Ib.* verse 25), the word of power, the last struggle of the departing demon (*Ib.* verse 26), the prostration of the lad after the fierceness of the reaction, the upraising hand of the great Healer" (*Ib.* verse 27).

We do not wonder at the effect of this miracle upon those who beheld it. "They were all amazed at the mighty power of God" (St. Luke ix. 43). From the Mount of Transfiguration, the Christ had descended with His face toward Calvary; and yet there was no suspension, no withdrawal, of His ministry of healing love.

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE WITNESS OF THOSE WITHOUT.

To the Editor of *The Living Church*:

A MARKED characteristic of this age of sweetness and light is the attention paid to the study of comparative religions; but there is warrant for the belief that in the near future the study will rather be that of comparative systems of the same religion, those of "our common Christianity."

One of the very first phases of this study, is bound to be an examination of the principle underlying the adoption or, as has been the case with most of the religious bodies, the assuming of their denominational titles, and sooner or later the charge which has not only been made, but never disproved, that the most of these titles, Episcopal, Presbyterian, and what not, are contrary if not to the letter (I. Cor. i. 10-13) certainly to the entire spirit of the New Testament, will have to be faced, as truth cannot be forever problematic.

Paradoxical as it may seem, the movement for the correction of the corporate title of this Church may be encouraged by the witness, if not in one way, in another, of all other religious bodies, Catholic or Protestant, liberal or "orthodox," reformed or unreformed. Of bodies who have chosen to follow Scripture in this regard may be noted first, the one with that admirable name, the Church of God, which there is reason to believe would have been compromised upon by this Church had it not been already preëmpted.

The Plymouth Brethren have always been great literalists

in Bible study. They have called themselves simply Believers, or Brethren, and while not as large or aggressive as the body on Campbell's foundation known as the Christian Church, in a corresponding degree to the latter they have done some good in protesting against and rebuking the unscriptural and schismatic practice above alluded to.

The movement for the correction of the name like that for the provincial system, if not for each and every reform, has been met at the outset by the wolf-cry of "Romanism"; hence for the sake of the Church's work, and the forwarding of her mission, the appeal cannot be valueless as to what has been proven best in the development of historic Protestantism. In all of these proposed reforms, the watchword must be *principle* rather than *expediency*. If nothing else will force our leaders in legislation to be guided by principle alone in the adoption of what is Scriptural and primitive, why cannot there be a candid examination of both the principle and practice of the good people above quoted, by our clergy and laity, consulting where practicable with their representative men? Who can doubt which course these Disciples and Brethren at least, would encourage in our communion: the retaining the "Episcopal" Church, or the adopting of The Church in the United States, the American Church, or any of the proposed titles, the most if not all of which, have either direct or inferential warrant of Scripture?

It is further significant that while the Presbyterians, Methodists, and others have erred as well from the Scriptural standard, none of them have retained or would do so, names *known* to be a hindrance to their work. Let their members be questioned, and if one of them will admit that they will favor retaining these titles or anything else proven to be such a hindrance, let the fact be noted. Our present name having been shown without gainsaying such hindrance, its retention would after all be but *mistaken expediency*. No business man, fit to be so characterized, would retain anything to hinder the proper conduct of his business, neither would any corporation or civil government.

T. A. WATERMAN.



THE MEXICAN SYNOD, WHICH CHOSE THE BISHOPS-ELECT.

[The Rev. Henry Forrester is in the second row, fifth from the left; the Rev. F. Orihuela is fourth from his left; and the Rev. J. A. Carrión is second from Mr. Forrester's right. These are the three Bishops-elect of the Mexican Episcopal Church.]

Literary

Religious.

Through Science to Faith. By Newman Smyth. New York: Chas. Scribner's Sons, 1902.

The purpose of the lectures which make up this volume—given before the Lowell Institute in Boston during the winter of 1900-1901—was "to answer the inquiry whether, through the science of the century which was then passing away, the coming age might enter into richer possession of the spiritual faiths which have been man's heritage through all the centuries." The writer believes rightly that no faith can or ought to survive which does not allow us to accept the teaching of nature. As a convinced evolutionist he says that "the assurance of faith cannot be maintained from a fortified critical position outside the province of evolutionary science; it may be won by positive participation in the work of the scientific world."

Without being prepared to acknowledge that the evolutionary theory occupies a higher level of certainty than that of the best working hypothesis now available, we agree most heartily with the writer that the theory must be taken into reckoning by theologians—not to modify the truths of revelation, but to adjust their presentation to what are, for good or ill, the forms of thought of intelligent men and women to-day. That the theory of evolution has revolutionized thought, and rendered much apologetic meaningless, cannot truly be denied.

We are grateful for this noble effort to exhibit the fact, which is becoming increasingly apparent as the decades go by, that, if the evolutionary hypothesis is true, it assists rather than hinders our faith in what was once for all delivered to the saints. We detect some points wherein the writer seems to fall short of a full acceptance of truths which we consider to be involved in revelation, but the general trend of his argument is constructive and exceedingly helpful.

One of the merits of the book is the richness and accuracy of scientific knowledge which it displays. The illustrations drawn from physical research are very numerous and very illuminating. In fact very few apologetical treatises can be compared with it for excellence and richness in this regard. We feel it to be our duty to commend the work to all thoughtful Churchmen, as one of the most valuable and healthy contributions to apologetics which have appeared in recent years.

After an excellent description of the new point of view afforded by evolutionary science, and an exposition of the thought that evolution, assuming its truth, is a process of revelation as well as of biological development, the writer shows that evolution, as accepted by the best scientists, indicates a progressive trend or "direction." His description of the developments which occur in living cells is very fine. This "direction" is shown to have intellectual and moral character with growing articulateness of meaning. Then follows a fine illustration of this rational trend in an exposition of the place of beauty in evolution. The onward march of development is shown to be concerned in its earlier stages with a development of the species at the expense of individuals, but to issue after due preparation in the evolution of the individual. Henceforth the individual comes to have increasing worth, although not apart from social relation. This increasing worth seems to point on to permanence of individuals, i.e., to personal immortality.

The writer discusses the presence of retrogression in evolution, and in this connection endeavors to give man's fall, which he accepts, a rational place in development. We do not feel sure that he has altogether avoided the idea which he rejects in terms—that of a fall upward—but his endeavor to reconcile a real fall, real sin, with his belief that the fall is a factor in upward development is suggestive and worth considering carefully. His idea that in no case does retrogression involve a fall outside the sphere of onward evolution needs more discussion before its bearing on revealed truth can be finally determined. He proceeds to notice the presence of restorative principles in natural evolution, and at this and one or two other points betrays a tendency to blur the necessary distinction between the natural—at any given stage—and what is supernatural to that stage of development, and therefore indicative of involution from above. The term supernatural is of course relative to a given nature or stage in nature. No nature can evolve to a higher nature without becoming supernatural to its previous nature; and, no matter how gradually this may take place, such progress upward involves supernatural involution—i.e., supernatural to previous nature, and, if the step upward is sudden or phenomenal, miraculous.

The book closes with two chapters on the trend to completion in nature, and the consequent predictive value of unfinished nature—predictive of a spiritual product, the glorified man who is to enter upon the Divine fellowship towards which he already aspires.

FRANCIS J. HALL.

Psychic Research and Gospel Miracles. By the Rev. Edw. M. Duff, M.A., and Thomas G. Allen, M.D. New York: Thomas Whittaker, 1902.

This is another of the many attempts to treat the occult phenomena of psychic research as in line with the miracles of our Lord and His disciples. We are told in it that modern psychical phenomena afford scientific demonstrations of the credibility of the Gospel narratives.

The volume has three parts. The first is devoted chiefly to a discussion of the arguments for the historic existence of Christ and the authenticity of the New Testament. Part second presents at large the "super-physical phenomena," as the authors term them, of modern times. The last part applies the data thus gathered to an interpretation and verification of New Testament miracles.

It would be a fruitless undertaking to enlarge upon our reasons against reducing the New Testament miracles to the category of modern psychic phenomena;—fruitless because a sound Christian instinct is not likely to admit such an hypothesis, and those who are infected by modern occultism are unlikely to be influenced by what we should say.

But, although we reject this, the main thesis of the book, we are not at all inclined to deny the reality of the phenomena which are described in the second part. The testimony to their genuineness is very bulky and respectable, and is continually increasing. These phenomena—of subliminal memory, telepathy, hypnosis, distant vision and hearing, apparitions, clairvoyance, clairaudience, telekinesis, levitation, rappings, writing, materialization, and the like—are simply natural phenomena, the causes of which have not yet been adequately explored. At this stage of their investigation all sorts of conflicting hypotheses are inevitable. We can afford to wait until expert investigators are agreed, before coming to any precise conclusions about them.

Two things may be said. In the first place our Lord did not work His wonders on the basis of human knowledge of the secrets of nature, although He undoubtedly possessed such knowledge in His Divine Mind; but by virtue of His prerogative and power as the Divine Redeemer of mankind.

Secondly, whatever may be the outcome of scientific investigation of modern occultism, for ordinary folk any dabbling with these things is full of peril both to their religious Faith and to their moral principles. The truth of this statement has been verified by countless instances of religious and moral shipwreck.

F. J. H.

A Revolution in the Science of Cosmology. The Keystone to the Arch of Science. By George Campbell. Topeka, Kans.: Crane & Co.

The scientific world would of course be a unit in discarding this book from the list of useful contributions to sound learning, because it intentionally contradicts all the laws of physics involved in cosmology. The religious world, especially believers in the Bible, should be equally united in rejecting the line of argument pursued, which is the attempt to verify the early chapters of Genesis by discrediting all the results of modern astronomy and astrophysics. Certainly the situation cannot be improved along these lines. It is hard to conceive what the author understands by his term "atoms of space," what he means by describing a cold earth with a "temperature minus more than 460 degrees" Fahrenheit, which is the absolute zero, or how the combination of these two unnatural agents working by "natural laws" could produce the solar and stellar systems of the universe.

F. H. BIGELOW.

Two Hundred Years of the S. P. G.: An Historical Account of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1901. (Based on a Digest of the Society's Records.) By C. F. Pascoe, Keeper of the Records. London: Published at the Society's Office, 19 Delahay Street, Westminster, S. W., 1901.

This is a most valuable record of the long and useful service of the S. P. G. The Society itself, as Churchmen ought to know, while not the largest of the missionary societies of the English Church, is yet the one that is most representative in character of that Church, and is its nearest approach to an official organization in the Church of England for missionary work. In no quarter of the globe has the Society failed to present Anglican Catholicity, and everywhere it has founded bishoprics, educational and missionary work, and has preached the Gospel to some extent through all the nations of the globe. How widespread has been the work of the organization may be gathered from the statement that 115 separate languages and dialects have been used by the missionaries of the Society in pursuance of their work.

The indebtedness of the American Church to the S. P. G. will be gathered from the chapters relating to the several States in this country and the summary of results in the United States, which occupy a considerable section in the earlier portion of the volume.

It is to be hoped that all Churchmen who are not wholly oblivious to their missionary duty, and especially all who are charged with the spreading of missionary information, will possess themselves of this work, which, more than any other one volume, gives the results of the foreign missionary activity of the Church of England.

The Seven Great Hymns of the Church. Annotated by Charles C. Nott. New York: Edwin S. Gorham. Price, \$1.00 net.

This is a handsome edition of the Seven Mediæval Hymns, which, surviving, have become classics of religious literature, and

which are recognized the world over for their power and beauty. In connection with all of these, the original Latin text is included with the translations. In the case of the *Dies Irae* we have, following the Latin, the translation of General Dix, and afterward those of Dr. Coles, Dr. Johnson, Earl Roscommon, Richard Crashaw, Dr. Irons, and Mr. Slosson. The *Stabat Mater* also appears with several translations.

The work is handsomely made in Mr. Gorham's finest style and with a decorative cover that reflects great credit on the artist and the publisher.

The Building of a Cathedral. By Henry Y. Satterlee, D.D., LL.D., Bishop of Washington. New York: Edwin S. Gorham.

In this attractively made volume, bound in purple and with purple edges, the Bishop of Washington tells the story of the rise and development of the Cathedral in his Diocese, the use and work of a Cathedral in the American Church, and other considerations growing out of his subject. His work is well done, and the volume, which is illustrated by a number of half-tones, is a handsome souvenir of the work which has been so well begun in the capital city.

We should be glad if the Bishop had more fully considered the relations between Catholicity and Protestantism, which he appears to consider as two streams of equal volume and purity flowing through the Anglican Communion. This is an idealism of Protestantism which is by no means rare, but which unhappily does not quite accord with the facts. It would seem to be the wiser, and certainly it is the historic way, to treat the Catholicity of the Church as its fundamental, basic characteristic; while the Protestantism, which has left its impress upon her in England and America, is an incidental phase, resulting from her conflict with forces which were opposed to her at a late period in her history, and which cannot, therefore, without an anomalous setting back of 1,500 years before Protestantism had its rise, be treated as on the same level with the Church's inherent Catholicity.

Mosaics from India. Talks about India, its Peoples, Religions, and Customs. By Margaret B. Denning. Chicago: Fleming H. Revell Co.

Mrs. Denning has given us in this volume a very interesting and instructive account of India and many of its peculiar customs. The chapters on Child Widows, Caste, and Religions, are particularly attractive. The illustrations are very good and help to the understanding of the text.

Mrs. Denning seems to be the wife of some Protestant missionary who has had peculiarly good opportunities to penetrate the Zenanas, as the women's quarters are called. As all the women of any rank in India are "kept in purdah," or seclusion, only women doctors and missionaries can reach them, and great difficulty is found in getting the converts baptized. Some female missionaries are now administering that Holy sacrament from sheer necessity. What is done about Holy Communion does not appear.

The Lady Poverty. A thirteenth century Allegory translated and edited by Montgomery Carmichael. With a Chapter on the Spiritual Significance of Evangelical Poverty by Father Cuthbert, O.S.F.G. New York: Tennant & Ward. Price, \$1.75.

This is a translation of the Latin allegory entitled "*Sacrum commercium Beati Francisci cum Domina Paupertate*," which was the first book written about St. Francis of Assisi after his death. It was published in 1227, within a year after he died. The author is not definitely known; but it was probably written by Giovanni Parenti, St. Francis' successor as Minister-General of the Franciscan Friars.

Nothing could well be more foreign to the spirit of our age than this allegory and its appendix; but nevertheless it teaches us very plainly how far we have wandered from our Lord's precepts and example as regards property. The book is handsomely printed, and has a photogravure of Giotto's picture of The Espousals of St. Francis to the Lady Poverty, as a frontispiece.

A STRIKING little volume of small dimensions is published under the title *Fragments from Fenelon Concerning Education*. An introduction is contributed by Charles Dudley Warner. This little book shows the eminent author in a very practical guise, and his thoughts concerning education are such as might profitably be read even in the present day, when we have made such considerable advances in the educational science. Some who have known the renowned Bishop only from his devotional side and have forgotten his intensely practical character, will be surprised to see that character so well displayed in this little volume.

Published by E. S. Gorham, New York. Price, 50 cents net.

MR. GORHAM has issued a new and cheaper edition of the late Dr. Elmhurst's *Elements of Moral Theology*, which is already well and favorably known, and has placed the price at the reasonable sum of \$1.50 net, thus bringing it within the reach of some who perhaps were debarred by the former price from possessing the volume.

He has also issued a new edition of Bishop Gailor's *Manual of Devotion*, which, originally prepared for school boys and young communicants who have not had large advantages in a Churchly way, is excellently adapted to that purpose. The price is 35 cents.

Miscellaneous.

American Citizenship. Yale Lectures. By David J. Brewer, Associate Justice of the Supreme Court of the United States. New York: Charles Scribner's Sons. Price, 75 cts.

William E. Dodge, in May, 1900, made provision for the "Yale Lectures on the Responsibilities of Citizenship," and he did a good deed. This volume contains the first course of lectures under this endowment. Mr. Justice Brewer has produced five very practical addresses which cannot fail to be beneficial to all who have heard or read them. The subjects treated are: Obligations of Citizenship, Good character, Service, Obedience, and The Duty of Striving to Better the Life of the Nation.

It is certainly very important that men learn that citizenship in a Republic involves duties of very serious moment, and these lectures help to bring that thought clearly before the minds of young men. A strong feature of the lectures is the remarkably free use of Holy Scripture, and usually with good effect.

Pen Pictures from Ruskin. Selected and arranged by Caroline A. Wurtzburg. New York: Longmans, Green & Co.

This is an attractive collection of separate gems from the great Ruskin, the length of the selections varying from one to two or three pages, and the subjects being selected from the vast range of thought which characterized the author. It is an excellent opportunity for one who is unable to read the prose of Ruskin in the volumes which he has given to our literature, to become familiar with the style of the great master.

Tuscan Sculpture. By Estelle M. Hurll. Boston and New York: Houghton, Mifflin & Co. Price, 75 cts. net; 83 cts. postpaid.

This, the eleventh book in the Riverside Art Series, is intended as a companion volume to *Greek Sculpture*. Illustrated with sixteen half-tones, reproducing works by Donatello, the Della Robbia, Mino Da Fiesole, and other Tuscan sculptors of the fifteenth century and giving interpretation of each picture for the younger folk, this work should fill the demand for a small, inexpensive volume useful in training the young to appreciate the best in art. The introduction deals with the general characteristics of the art of this period, suggests books of reference, gives historical directory and table of biographical data. There is also a pronouncing vocabulary of proper names and foreign words which should prove helpful.

Among the Night People. By Clara Dillingham Pierson, Author of *Among the Meadow People, Pond People*, etc. Illustrated by F. C. Gordon. New York: E. P. Dutton & Co. Price, \$1.00 net.

These stories of the night animals are especially delightful, bringing into them, as they do, much of the human element. While there is never a moral tacked on to the end, yet older people may see between the lines the little lessons which the children are to get unconsciously. The author must have studied children almost as much as she has studied the furry and feathered wild things that make their homes in the woods. Quite a bit of scientific information is tucked in between the leaves in such way as to give to the story added charm. There are ten illustrations in three tones, which effectively reproduce various night-time scenes. Not only children will be delighted with this book, but older people will enjoy the wit and humor to be found in each story.

A NEW EDITION of Mr. Baring-Gould's *The Vicar of Morwenstow* has been issued by Mr. Thomas Whittaker. The work, which has already amused and pleased a generation of readers, will be equally pleasing to newer readers. The vicar in question, Robert Stephen Hawker, was one who had the individuality of a Mühlenburg, and who was only restrained from being a Catholic ritualist by his abhorrence of ritualism, which led him, logically enough, into being an extreme ritualist of the individual-faddist type. The wit and wisdom of the volume and the pleasant way in which the story is told makes the life one of living interest. Price, \$1.25.

Fiction.

Dorothy South. A Love Story of Virginia just Before the War. By George Cary Eggleston. Illustrated by C. D. Williams. Boston: Lothrop Publishing Co. Price, \$1.50.

The powerful preaching contained in this novel is far removed from being priggish by a sweet wholesomeness pervading the book from cover to cover. Goodness and manliness, womanliness and virtue, are always worthy subjects, but they may be contained in good robust bodies that can look out on life charitably and can even shake hands with those not so good, can associate with those much worse than themselves and yet keep free of contamination.

Dorothy is a splendid specimen of the Southern maid as we have always imagined her, a certain distinction marking her bearing; her pride not to be mistaken; her manner fascinating; her dependence marking the greatest difference between the North and South, in the women, Dorothy firmly believes a woman needs a master, but like her kind, she claims the right to choose the master. The rest of this pleasant company are good foils and supports for the heroine. Some of the pictures of Southern life are told with considerable dramatic quality.

OBJECT LESSON IN DIVORCE.—III.

BY THE REV. W. H. KNOWLTON.

THE STORY OF "GRUGER."

THE circumstances of this history will in no probability appeal to the reader as carrying on their face the same pathos with those of the other two of this series. They are, however, even here, pathetic enough, it seems to me, to stir the sympathies of the most obtuse; while deep down beneath their surfaces, I shall greatly miss my surmise, if they are not found the most so of all. For their concern is, of the robbery and practical murder of a poor, half-witted unfortunate; of the casting of a mother and seven little ones upon the calculating charities of a "county Board"; and of a community helpless to avenge such wrongs, or to provide against other such, because under the protection and further encouragement of the laws of a sovereign State, to-wit, the Divorce laws of Indiana.

But first, let me speak of "Eunice," as for the purposes of this history I shall call the poor, half-witted unfortunate of the reference above. And unfortunate, indeed, had Eunice been. None could have been more so. For, from the time of her earliest girlhood until she had reached a woman's years, men had been found—so it was bruited by common report, and proved by events—unscrupulous enough to take advantage of her weak intellect, coupled with a trustful nature and no home restraint, to make her the plaything of their baseness. Then had come her rescue at the hands of a few loving sister women, and bringing with it, as it seemed, a better light to shine in upon her darkened mind; so that, when I first came to know of her, her report was, and had been for several years, of a fully acceptable life, modest and retiring, and winning the commendations of all who observed her in her brave efforts to earn an honest livelihood for herself and little one. Moreover, too, there was no remaining finger of scorn to be pointed at her for what she had been; for all knew her sad story, and felt the pity of it.

When, therefore, it came to certain knowledge that she had fallen heir to a few thousands from a deceased relative, all were glad; though there were some, perhaps, myself among the number, who trembled a little lest so much prosperity, and thus derived, prove her undoing once more.

But for this, as the events of a year or more clearly established, there was really no cause. There was no change from her new character, but rather, its settlement, which must have continued indefinitely—only that "Gruger" came.

"Mister Gruger," he was at first; but later, and as remembered with indignation and disgust, simply "Gruger"—a euphonic designation. My first acquaintance with the villain grew out of his frequent attendance as a newly-arrived stranger upon the services of the church of which I was the rector. Whence he had come, however, he never said, only in a most general way. He was a Churchman by heritage, and a New Yorker by birth; but the larger portion of his forty years he had spent as a roamer. This was about all. The inference that he left was that by reason of his restive qualities he had never married. Nor yet, though possessed of a good address and a fairly pleasing person, did he seem in the least inclined to put himself forward in the matter of seeking acquaintance with any one, man or woman. Indeed, but for my own introductions of him to some of the men of my congregation, I imagine he must have remained for a long time an almost unknown quantity in our community. But, just the same, he was getting in his foul work; and one morning something happened telling this: It was "Gruger" himself, asking at my door that I perform the wedding ceremony for him that evening.

"To whom?" I asked, in much surprise.

But more was I surprised when he mentioned Eunice, as his bride-elect. I did not know that he had even ever met her, much less, courted her. I knew merely that his boarding place was next door to her home, but so fixed had become her habit of keeping close indoors; that had signified nothing.

But to shorten this history to a narration of only the necessary details thereof, when keeping the point: My own part in them was very little. On the villain's production of an Indiana divorce decree, granted only two days previous on the ground of "incompatibility," as his title to my present offices, it consisted merely in the exercise of a little physical vigor in his ejection from my premises. The Methodist "Presiding Elder," however, proved more complaisant, not "*presuming to hold his private opinion of right as of more value than that of the combined*

Wisdom of the law-making powers of the State," as he said afterwards, justifying himself to his critics, and perhaps to his own conscience; though it may be that he returned the fee, which had been ten dollars. I do not know.

The remainder, both before and after the sacrilege, came out by littles, but too late, unfortunately, for the appliance of any saving powers, and were as follows:

"Gruger," a bestial monstrosity at heart, but of address and person as already told, had in some way at his remote home heard of Eunice's legacy and determined to possess it. But to this end, several conscienceless steps were necessary: The first, to divorce the wife he already had, not regarding the dire straits into which she and her seven little ones would be thrown on the withdrawal of the husband and father's aid in their support, poor as it must have been, and was. The next, stealthily to approach his new victim, and win her full confidence as her pretended lover and sympathizer, before her friends could suspect his purpose. The third, to take possession as soon as possible of the fortune he was seeking, by persuasion, force, any power at hand under the leverage of the mastery in the married state, of the stronger over the weaker vessel. The last, to be rid altogether of every family incumbrance, that he might spend the remainder of his days in—what?

Nor, with the possible exception of the third, did this monster in human form appear to find any of these steps, so foully planned by him, difficult of attainment. The first, with the loose divorce laws of a sovereign State as a master key to the situation in general, was certainly easy enough. The second proved easy also; not improbably, because of some idea that Eunice must have taken that in marriage to so respectable a church-going person as "Gruger" seemed, she might complete the removal of her reproach. In the third, however, if the after-reports of the neighbors are to be believed, some difficulty must have lain. For it was after the evidences that things were going far from happily in the Gruger home, that the man was able to have put on record the property transfer that made "all" his own. As for the last step, how difficult that was may be easily inferred from the fact that, only a year or two gone by, and Eunice, the unfortunate one, was filling a grave among the broken of heart.

As we all know, there are many "Grugers," cankerous sores upon our American body social. Except in a few States only, the blotch marks of their existence are to be seen upon our every town, every village, even. Their enablement for their foul work is in man-made laws superseding those of God concerning the nature of the marriage tie. So much is self-evident.

But who is sufficient for these things?

PROFESSOR STOWE IN A NEW CHARACTER.

BY ELIZABETH LITZENBURG STURGES.

YEARS ago when Harriet Beecher Stowe and her family made Mandarin, Fla., a beautiful little hamlet on the banks of the St. Johns River, their home every winter, Professor Stowe, white-haired, white-bearded, and venerable, was wont to sit all day long on the porch with his books, in the sunshine. Troops of children daily passing his door on their way to the schoolhouse, noticed him there with infantile wonder. One little tot whispered to her companion, staring the while with awe at the Professor, puzzled, yet seeming to have reached a conclusion as to his identity:

"What do you s'pose Santa Claus is doing 'way down here? An' what's become of his furs and his reindeers?"

SPECIMENS OF PROFESSOR'S WIT.

DR. VARNADOE, a noted professor of Greek, is very fond of flowers, and, some days ago, on returning from his college duties, he found in his front yard a pestiferous calf belonging to a neighbor. The Doctor gave chase, and the animal plunged toward the flower pit, and in another instant crashed through the glass cover and mixed at random with the pots and plants below. When another professor passed a few minutes later, he said, gravely: "I do not understand, Dr. Varnadoc, why you should object, so seriously to having a modest cowslip added to your fine collection of plants." The Doctor's frowning face relaxed. "Ah, Sanborn," he retorted, "you see, this was only a worthless bulrush."—*The Argonaut.*

IT IS NOW KNOWN that the gentleman who has given King Edward VII. a million dollars to be dispensed for charitable purposes as his Majesty may see fit, is Sir Ernest Correl, a wealthy Jewish banker of Cologne, but a naturalized British subject. The King, as already stated, has devoted the money to the endowment of a sanitarium for the open-air treatment of consumptives.

One of the Three Hundred and Sixty-Five.

By the Rev. WM. P. TAYLOR.

I.—MORNING.

BR-R-R-R—ma! ma! ma!! ma!! pa! pa! pa!! pa!! pa!!! pa!!!—

Frederick Robertson traced his entrance into the ministry to a train of circumstances started by the barking of a dog. The entrance of the Rev. H. X. upon his day's work, one of the three hundred and sixty-five, may be traced along a train of circumstances started by the ringing of an alarm clock.

The bell rang, the baby cried as above recorded, and the air kept bitterly cold—each of which incidents meant something to the clergyman who had now thoroughly, though somewhat suddenly, "come to."

With unerring aim he reached for the noisily insistent time-piece, and by a well-learned twist shut off about nine-tenths of its obtrusive and monotonous solo.

A leap through the frigid 6:15 Thursday morning December atmosphere and down and up respectively went the one time open windows.

After some exquisite antiphonal renditions—decani and cantoris each faithful to his part—the clerical boy baby, who has been keeping it up with proverbial lawlessness, yields to sweet, gentle, and masterful engineering, and is reduced to quiescence.

The usual devotions finished and the furnace fixed, off starts the good man to officiate at a seven o'clock service, about half a mile distant.

He hopes to occupy the few minutes on the way thitherward with quiet meditation. Indeed he takes a back street with that especial object in view.

Hardly had he gone a single block, however, when his solemn thoughts are interrupted:

"Dochter!" (and this degree is often conferred during that and every day) "Dochter," meekly salutes Michael McG—, as he stands with doffed hat, "can't yes plase sind me some coal?"

"Now, Michael," replies the minister, "I've told you before to go to Father A. Father A. will help you if you need help, and you know you belong to him."

"Yis, your riverince, but I'd just as lave come to you."

Father A. knew Michael, and Michael knew that he knew him. *Ergo*.

The Rev. H. X. passes on and struggles back to the lost thread of his self-examination, "How can I make longer strides in my character? How can—"

"Hello! Bish! Is this a case of somnambulism?" bursts forth from a jolly, irreverent worldly friend, a commuter making for the 7:15 train.

Answer: "I am glad to see you at any cost, even if I have to get up early to do so"; and—would you believe it?—this very terrestrial individual began to come to church after that little sally.

Cursory rejoinders like these frequently have more missionary efficacy than even short sermons, and the Rev. X did not scorn the expedient.

Ah! a lamp post! exactly the place to post the letters written last evening! and here they are:

A check for Allamaker, rushed through for the much appreciated ten per cent. off; a note to recommend to the vestry of an unshepherded parish a most worthy brother respecting whom they are advised that they must not group him with the—by them all too often and all too loosely classified—"applicants"; a request in behalf of a destitute parishioner for admission into an old man's home; and finally, an acceptance of a dreaded but duteous dinner invitation to the house of Mrs. Very Temporary Sanctiferous.

But there rings the chapel bell, and it is late. The rector hastens, grateful for a wanted prolonged ringing. The service is held in a sweet chapel of the Holy Innocents, attached to an Industrial school for girls under the auspices of the Sisters of Faith.

The priest here, more than anywhere, feels, under the pressure of their sincerely expressed reverence for his office, the

exaltation of his calling and the meagre measure of fulfilment which it finds in his own poor, inefficient life.

Service over, he starts home and catches himself nearly forgetting a domestic commission, namely, the purchase of a yeast-cake. The yeast-cake is bought, and on he proceeds.

The only incident worthy of mention on the way homeward is an interview with good Methodist Mrs. B., whom he meets and accompanies.

"We are going to keep three pastors at our house during Conference, Mr. X."

"Is not that a rather big undertaking for you, Mrs. B.?"

"Oh," she replies, "we sleep them at our house, and they eats them next door."

Reaching the rectory, he finds the first morning mail, and this is what it had brought: one receipt for an insignificant sum; four bills of as many sizes—crescendo; two appeals for financial help—one based on the rector's "princely" salary; an announcement of his college mid-winter banquet; an offer to send on trial a great deal of whiskey; and several papers marked "Sample Copy."

Breakfast is announced and the family sit down to some fine fresh fish, sent in by a parishioner, whose name, to the great embarrassment of the pastor, the servant had forgotten. It took just two whole weeks to locate the donor and to thank him. It is needless to say there were no more fish from thence.

At the end of the breakfast, "Mary," the colored servant, gives certain details for a letter which the rector had promised to write. It was to be a letter of instruction as to the transportation North of four children whom she had left South.

"Now, Mr. X., dere's Lize, she's thirteen—you make her 'leven. Dere's George, he's twelve—you make him ten. Lot's six—you make him five; and Mill, she's five an' dey won't charge nothin' fo' her, no way." All of which educed a homily on the morality of exact honesty which, however, did not get far beneath the epidermis.

Breakfast over at 8:30, the morning paper is attacked and disposed of almost within the limit set for the perusal of a daily by the Rev. D. C., namely, seven minutes. Then follows the writing of several urgent letters, to-wit: a note regretfully declining an invitation to a debate on the morrow at the rooms of the Real Culture Society; a note of thanks to the ever mindful Mr. D. for the proffered use of his box at the current horse show; and several messages to members of the parish Sick and Needy committee summoning them to a special meeting on the following morning.

Nine-thirty, the morning service hour, had now arrived.

There were eight faithful persons present, and one of them was a man—a noteworthy incident.

After an half-hour's spiritual refreshment, the priest again issues forth to lead a practical religious life; nor was an heroic opportunity long in coming. A well-known gentle knock was heard on the vestry-room door. With a measure of misgiving the rector opened it for a young man of the mild-species, belonging to that category of whom it has been said, "The saints are trying."

Home again—and now for one whole hour's work in the study; and what is to be done?

First, of course, comes next Sunday morning's sermon. That means, equally of course, a production pregnant with excellence of every sort. For example, it must bear the evidence of a splendid Christian character in him who writes it; of faultless biblical knowledge, of crystalized Church teaching, catholic enough to fit the norms of all schools; of a scholarship amply able to cover the accomplishments and criticisms of a brilliant congregation. It must possess a calmness satisfying to the intellectually blasé, and an animation, with potency to keep the children awake.

But, above everything else, all this is to be compacted within seventeen minutes by Mr. Stopwatch's chronometer.

Next, the address for the children's three o'clock service—great theological truths and ecclesiastical applications must be wrought out into utmost simplicity and illuminated with apt stories.

And then the evening's extemporaneous address which, by the by, it is not at all.

But this is not the end. The rector has been asked to answer a toast, the day after to-morrow, at a dinner given by the Holstein Breeders' Association of the Empire State, which involves the preparation of a set of apropos stories and also a display of more or less accurate bovine knowledge.

Well—after taking a birds-eye view of the situation, and sighing refreshingly, the Rev. X. follows his usual practice and

starts to work upon the most important thing first—the Sunday morning sermon.

The bell rings.

"I shall surely die of door-bell," he good-naturedly says to himself; yes, good-naturedly, for he has learned at last not to look upon callers in the midst of his work as interruptions, but to view these breaks in the double light as legitimate parts of life and also as relaxations.

Mary: "Mrs. E. to see you."

"Show her in, please."

"Mrs. E., what can I do for you?"

But Mrs. E.'s request was not rubrical, and for two excellent reasons. She had abused former parochial patronage on which, indeed, she had not the slightest claim; and, second, sad to relate, there was about her, especially when she spoke, a fragrant token of illicit and deep-seated dampness.

Poor, poor soul! how she did incoherently plead her cause, using such words as these, for instance:

"You know, doctor, I never tell no lies about nobody, unless they deserve them."

Good-bye is gently said as the heart-sick and conscientious man silently laid upon himself the duty of a visit to her wretched hovel in the near future, although he was so busy with his own people.

But the time has now come to make a few calls in the poorer quarter of town, and thither he goes.

Reaching his destination, he consults his "neighborhood book" in which, arranging them according to locality, he was wont from time to time, to note calls not urgently pressing.

First, he finds "Mrs. F." Mrs. F.'s full name is wanted for the parish register in connection with a baptism lately performed. Mrs. F., who never, herself, attended church, was of that class of religious people who are intensely devout in spots, *e.g.*, the baptism of her children.

Just around the corner is deaf, good old Mrs. G., who had broken her thigh—a dreadful further complication to an already almost unbearable problem of life—age, poverty, sickness, and friendlessness, and yet, good old soul that she is—how resigned, how trustful, how appreciative! When told that arrangements had been made to take her to the hospital, she exclaimed:

"Everything is mixed with mercy!"

"Who is the better for my call here?" asks the clergyman of himself, afterwards, "Mrs. G., or I?"

Near Mrs. G. is Mrs. H., who has four children requiring baptism; "but they ain't got no clothes, and they ain't got no one to stand for them." Here is a great problem to be worked out gradually.

A block further on is Mrs. I., whose son had been back-sliding from Sunday School and sundry other of the higher obligations of life. Said she:

"Oh! how I have worked over that boy of mine, but it's no use. I first reasoned with him, then I got down on my knees and prayed over him, then I up and lammed him."

But it is time to go home to lunch. On the way several persons are met whose life the clergyman had previously touched in one way or another.

The female person, for instance, who had remarked in sympathetic reference to a bereaved mutual friend:

"I was a widow once myself!"

And here passes a colored man who, several weeks after the marriage, borrowed of the rector the two-dollar fee he had presented him.

Next to note was the undertaker, who was accustomed to say to certain patrons:

"I know exactly what you wish, my dear."

Close behind him came a fellow member of one of the local secret orders, who, in reading from the lodge ritual the oft-repeated phrase, "deceased brother," invariably made it "diseased brother."

And, finally, here came brave old Mr. J., who in the hearing of the rector had once said:

"I am eighty-four years old to-day, and I am not one bit afraid!"

(To be Continued.)

The Family Fireside

SELF.

When I would tread the wine-press of Thy wrath
Content with self, unmindful, Lord, of Thee,
O send to stand before me in the path
Thy angel with his flaming sword of fire,
And stop me, ere engulfed in sin I be:
'Tis what my weakened soul and life require;
Thy force must quench my hungry soul's desire.

Bristol, R. I.

HARRY V. MATO.

TENTS OF KEDAR.

NOW easy it would be to be good if I lived among good people, and good people only!"

So exclaimed a young girl who had recently been confirmed, she being the only one in a large family, a family in which the masculine element strongly predominated, who seemed to have any earnest religious convictions.

It was afterwards said of her that she had contended successfully with the difficulty of letting her light shine in an atmosphere befogged with worldliness and doubt, so successfully that when, some years later, she was called to her reward there was unanimity in the expressed belief among the scoffers by whom she had been surrounded in life, that if anybody had a soul she had one, and if there was a world to make this world right, that soul had flown there.

It is to be hoped that not many go as she did from the Confirmation rail to a godless home, but many live in homes not their own, and among persons between whom and themselves there is just sufficient congeniality to ensure that amount of civility on both sides required for toning down excessive friction. They and those about them have different standards of conduct and principle, different tastes, different ideals, and the consequence is a feeling of loneliness greater than that described in those familiar verses "supposed to have been written by Alexander Selkirk." For instance, there may be the matter of Sunday observance.

George Eliot tells us of the people of Reveloe, that "they were not severely regular in their church-going; perhaps there was not a person in the parish who would not have held that to go to church every Sunday in the calendar would have shown a greedy desire to stand well with Heaven, and get an undue advantage over their neighbors—a wish to be better than the common run that would have implied a reflection on those who had godfathers and godmothers as well as themselves, and an equal right to the Burial Service."

One is sometimes reminded of Raveloe when observing those who are to the manner born in the tents of Kedar raising their eyebrows at him or her who, remembering Miss Havergal's twenty-four reasons for going to church on a rainy Sunday, ventures forth into foul weather, armed with mackintosh and umbrella, while the other members of the household are regaling themselves with the Sunday newspapers.

Then there is the question of Sunday amusements, and though we may not draw hard-and-fast lines in such matters, there is too often occasion when the stranger who is trying to keep the Fourth Commandment conscientiously feels that he is indeed a stranger within the gates of those who make no difference at home between Sunday and the other days of the week.

There are other reminders of the fact that one dwells with Mesekh, indifference about the truth, want of conscience in business matters, a want amounting sometimes to a breakage of the Eighth Commandment, while the First is being constantly shivered by Mammon-worship.

These things cannot be viewed with indifference by any one who, in the time of the bending of the twigs, lived among other surroundings, and in consequence has subscribed to a different code of principle. It would indeed be a thousand pities if such an indifference could come by use, and the gulf that separates right from wrong should be bridged over, as it were, by a Gallio-like repudiation of things spiritual.

And how is this evil communication to be overcome? Surely not by lay preaching! If, in matters of right and wrong, one's opinion is asked, it is expedient enough to give it, taking care to make it understood: when *not* asked it would hardly be

IF CHRISTIANITY is a life, it must begin with a birth; if a journey, it cannot be taken unless we set out; if an education, we must determine to commence the education; if labor in God's vineyard, we must go into the vineyard and begin.—James Freeman Clarke.

of any use to volunteer it. Too often it is simply a waste of words to attempt to teach orally any except those who are young enough to expect admonition and counsel from their elders. As regards those who have chosen their way of life, and chosen wrongly, it is best to bear in mind the words of the philosopher:

"If thy lot be cast with Kedar, patiently and silently live to their rebuke."

C. M.

THE PRIEST AND THE SURGEON.

By EMILIE FOSTER.

IN the city of Paris, about the middle of the last century, passed away the most distinguished surgeon of France, Guillaume Dupuytren, Baron, a man who was always dreaded by his subordinates and disliked by his equals on account of his arrogant manners.

Fortune, however, seemed always disposed to lend him generous aid. Two incidents of the many which crowded his life we will mention. While still very young, as he was hurrying at early dawn to the Hotel Dieu, where, as medical student, he was earnestly studying by bedside and in the dead room, whilst in lodgings was living most frugally and devoting every leisure moment to his work, he was attracted by a crowd of Parisians frantically gesticulating and vainly striving to stop a pair of runaway horses. There came a crash, and the young hospital student pressed forward to offer surgical assistance.

The victim of the accident proved to be one of the Rothschilds, who, on his recovery later, announced to the youth that he would find 20,000 francs in a certain bank in Paris subject to his order.

Scarcely two years later, fortune lent another stepping-stone to the young surgeon, when, one evening the Duke de Berri, with his wife Caroline Louise, noted in history as the young widow, who in the revolution of 1830 offered herself to lead troops against the insurgents, was ascending the stairs of the Opera House, he was mortally stabbed. He had been recognized, in spite of his disguise, for he was on his way to a fancy ball, by Louvel, his assassin, who was on the watch for an opportunity to destroy the future heir of the French crown.

Dupuytren, already known as a most skilful surgeon, was immediately summoned to attend the wounded man, and, later, Louis XVIII. appointed him Royal Surgeon, and conferred upon him the title of Baron.

Dupuytren's daily visit to the wards of the hospital was dreaded by most of the patients, so harsh and devoid of sympathy was his manner, and the attendants knew the slightest carelessness on their part would be rewarded by unstinted measure of cutting sarcasm or fierce imprecations.

One day a pale-faced, delicately-built priest from one of the little French villages presented himself at Hotel Dieu for advice regarding a tumor on his neck. After a careful examination Dupuytren said, in his most unsympathetic tone, "That will kill you."

The priest calmly replied, "So I thought, but I came to gratify my poor people"; then, offering the renowned surgeon five francs, added:

"This is but a small return for your kindness, but it is all my poor people could raise."

The attendants were greatly surprised at seeing traces of emotion in the great surgeon's face as he hastily wrote an order for a bed for the priest at Hotel Dieu.

Very often, in the course of the operation which followed, the surgeon gazed down in astonishment at the face of his patient, who, without the aid of anesthetics, was calmly enduring the agony the knife was inflicting, his patient eyes lifted heavenward, but no sound coming from his firmly compressed lips.

Dupuytren wondered. Alas! the bold and skilful operator knew nothing of the great Healer, under the shadow of whose cross his patient lived his daily life, and by whose strength he was now able "to do all things through Christ which strengthened him."

In spite of the surgeon's diagnosis, the patient lived, nor did he ever cease to feel grateful, for each returning anniversary he appeared at the surgeon's door with his basket of ruddy peaches, or fresh eggs, begging his acceptance.

Years passed and then the time of suffering came to the great surgeon, and the scalpel dropped from the hand that had lost its cunning, and the great court physician, still in the meridian of life, read in the eyes of a celebrated surgeon called

to his aid, the verdict. His time had come and now this hard man, whose want of kindness had estranged his friends, shut himself up in his solitary chamber, uncheered by any hope, devoid of any Faith, to yield himself to the power of grim Death.

One day the old priest received a brief note:

"The doctor has need of the priest. DUPUYTREN."

It is needless to say the devoted priest immediately responded, nor did his tender ministrations cease till the soul of Dupuytren passed away to meet the verdict of his God.

HOUSEHOLD HINTS.

USE A PENNY to remove paint stains from glass.

TO RENOVATE faded plush, sponge it lightly with chloroform.

SILK HANDKERCHIEFS and ribbons should be washed in salt and water and ironed wet to obtain the best results.

LINSEED OIL is better than anything else for removing rust from stovepipe. Rub the pipe thoroughly with the oil (a little goes a great ways), and build a slow fire until it is dry.

FOR ROUGH and pimpled skins use an ointment composed of two ounces of wax, two ounces of cocoa butter, four ounces of almond oil and twenty drops of carbolic acid; applied at night.

RUB OFF the carpets with a sponge dipped in water in which is a small portion of turpentine. This will freshen the colors and tend to discourage moths.

NEVER bite or pass sewing silk through the mouth, as lead poisoning has been known to result from such a habit, as it is soaked in acetate of lead to make it weigh heavier.

TABLE OILCLOTH tacked back of the stove, if pans or cooking utensils are hung up, and of tables where mixing or dishwashing is done, saves the wall, and may be cleaned easily, and lasts a long time.

FOR SEVERE COLDS on the lungs, use the following excellent remedy: A teacupful of strained honey, one-half teacupful of olive oil, and the juice of one lemon. Cook all together and take one teaspoonful every two hours.

WHEN soap is used for furniture it should be of the best quality, having but a small amount of alkali in its composition, and the water used should be lukewarm, applied with a soft cloth and quickly wiped off, particularly from all corners and crevices.

A NEAT contrivance is a goblet cover to keep the contents of a glass of medicine, for instance, from dust. It is made of a circular piece of cardboard, covered on the upper side with a crocheted mat in white zephyr, with a loop in the centre by which to raise it.

TO BRIGHTEN GILT FRAMES, take sufficient flour of sulphur to give a golden tinge to about one and one-half pints of water, and in this boil about four or five bruised onions. Strain this liquid, and when it is cold dip a soft brush into it and wash the frame, which when dry, will be as bright as new.

WAFFLES with maple syrup make a good supper dish to serve these cold evenings. Make the waffles by using two cups of milk, one quarter cup of melted butter, one quarter teaspoonful of salt, the yolks of two eggs, flour to make a batter, two heaping teaspoonfuls of baking powder mixed with the flour. At the last add the whites of the eggs beaten very stiff. Cook immediately on a hot waffle iron and serve.

"I AM WILLING to risk my reputation as a public man," wrote Edward Hine to the Liverpool *Mercury*, "if the worst case of smallpox cannot be cured in three days by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of boiling water, drunk at intervals when cold, is a certain, never failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and averts tedious lingering."

SOMETIMES it is very difficult to remove a glass stopper from a bottle. A cloth wet in hot water generally is sufficient, but if this fails, remember the principle is to expand the neck of the bottle by heat and not the stopper. With hot water the latter is often heated equally with the neck, and thus the desired effect is not produced. By holding the neck of the bottle about half an inch above the flame of a lamp or candle, however, in a few seconds the most obstinate cork will generally come out. Care must be taken to turn the bottle rapidly and not allow the flame to touch the glass, as it might crack it. When the glass is thoroughly heated, a steady pull and twist will almost always bring out the stopper.

AN EXCELLENT breakfast dish is made of a cup and a half of boiled ham, minced fine, and a cup and a half of potatoes, sliced thin. Arrange the ham and potatoes in alternate layers; seasoning the ham with a little pepper. When the dish is full, pour over it a pint of cream sauce made as follows: Melt a tablespoonful of butter in a saucepan, stir in a heaping teaspoonful of flour, add very slowly a pint of rich milk and a pinch of pepper. Let the sauce boil up once. Pour a little of it over two beaten eggs, stir it in and then add the eggs to the rest of the sauce. Sprinkle a tablespoonful of bread crumbs over the dish of ham and potatoes after adding the sauce, and set in a hot oven to brown for about fifteen minutes. Serve with the whitest and flakiest of biscuit, the best of coffee and

Church Calendar.



- May 1—Thursday. SS. Philip and James.
 " 2—Friday. Fast. (White.)
 " 4—Fifth Sunday (Rogation) after Easter.
 " 5—Monday. Rogation Day. Fast.
 " 6—Tuesday. Rogation Day. Fast.
 " 7—Wednesday. Rogation Day. Fast.
 " 8—Thursday. Ascension Day. (White.)
 " 9—Friday. Fast.
 " 11—Sunday after Ascension. (White.)
 " 16—Friday. Fast.
 " 18—Whitsunday. (Red.)
 " 19—Whitsun Monday. (Red.)
 " 20—Whitsun Tuesday. (Red.)
 " 21—Wednesday. Ember Day. (Red.) Fast.
 " 23—Friday. Ember Day. (Red.) Fast.
 " 24—Saturday. Ember Day. (Red.) Fast.
 " 25—Trinity Sunday. (White.)
 " 30—Friday. Fast.

CALENDAR OF COMING EVENTS.

- May 7—Dioc. Conv., Florida, Texas.
 " 11—Dioc. Conv., Kentucky.
 " 13—Dioc. Conv., Dallas, New Jersey, West Missouri.
 " 14—Dioc. Conv., Tennessee, Arkansas, Georgia, Pittsburgh, South Carolina, Washington.
 " 20—Dioc. Conv., Iowa, Long Island, Newark, Quincy, Rhode Island, Western New York.
 " 21—Dioc. Conv., Alabama, East Carolina, Los Angeles, Maine, Nebraska, Southern Ohio, Virginia.
 " 27—Dioc. Conv., Central Pennsylvania, Chicago, Missouri, Southern Virginia.
 " 28—Dioc. Conv., Maryland.

Personal Mention.

THE REV. C. O. ARNOLD of Brewster, N. Y., has been appointed priest in charge of St. Andrew's (summer congregation), Washington, Mass., instead of the Rev. R. H. Locke, as stated in our last issue, it being impossible for Mr. Locke to take the appointment.

THE REV. ROBERT W. BARNWELL, assistant at St. Luke's, Atlanta, Ga., has received a call to St. Paul's Church, Columbus, Mississippi.

THE REV. M. B. BENNETT has been elected curate of Calvary Church, Utica, N. Y., to relieve the rector, the Rev. E. H. Coley, who is slowly recovering his health.

THE REV. G. P. BENTLEY has resigned the rectorship of Grace Church, Monroe, La., his resignation to take effect May 10th.

THE address of the Rev. W. H. BURKHARDT is changed from Martinsville, W. Va., to Virginia St., Sistersville, W. Va.

THE REV. WM. DAFTER, D.D., has resigned the rectorship of Grace Church, Appleton, Wis.

THE REV. WILLIAM PAGE DAME of Christ Church, Charlottesville, Va., has accepted a call as assistant at Memorial Church, Baltimore, to assist his father, the Rev. W. M. Dame.

THE REV. GEORGE H. HARRIS, rector of Christ Church, Richmond, Ky., has accepted a call to St. Paul's Church, St. Clair, Mich., where he expects to take charge about May 15th.

THE REV. JOHN McNABB of Herndon, Va., has declined a call to the churches in Westmoreland County, left vacant by the removal of the Rev. F. A. Kildou.

THE REV. GRANVILLE R. MICOI has resigned the rectorship of Christ Church, Lancaster, Va., on account of ill health, the resignation to take effect in June.

THE REV. JOHN W. NICHOLS, son of the Bishop of California, has been appointed by the Board of Managers as a missionary for China.

THE REV. THOMAS W. NICKERSON, Jr., has been elected Secretary of the Standing Committee of the Diocese of Western Massachusetts, and all correspondence for the Committee should be addressed to him at 78 East St., Pittsfield, Mass.

THE REV. GEORGE L. PAINE has become rector of St. Mary's Church, Dorchester, Mass.

THE REV. D. S. PHILLIPS, D.D., of St. Paul's Church, Kankakee, Ill., has resigned his rectorship, but as yet no action has been taken on his resignation.

THE address of the Rev. T. D. PHILLIPS is changed to 1811 Aldine Ave., Lake View, Chicago.

THE REV. B. E. REED, rector of Grace Church, Paducah, Ky., has tendered his resignation, to take effect in September.

THE address of the Rev. JOSEPH RUSHTON, L.H.D., is changed from Chicago to 301 West 57th St., New York City.

THE REV. RICHARD L. SLOGGETT of Houlton, Maine, has received a call to Trinity Church, Biddeford, Maine.

THE REV. PAUL F. SWETT has entered upon his duties as Precentor of the Cathedral of the Incarnation, Garden City, L. I., N. Y.

THE REV. E. S. THOMAS has resigned St. Paul's Church, North Andover, Mass., and removed to the Diocese of Southern Ohio.

THE REV. O. A. TOFTEN has resigned the rectorship of St. Ansgarius' Swedish Church, Minneapolis, Minn.

THE REV. ARCHIBALD G. L. TREW, D.D., rector of the Church of the Epiphany and President of the Standing Committee, Los Angeles, Cal., has changed his address to 146 Avenue 56.

THE street address of the Rev. JOHN C. WARD is changed to 1137 West Avenue, Buffalo, N. Y.

DIED.

ARMS.—Entered into rest at Pittsfield, Mass., April 23d, 1902, MARCIA E. ARMS, aged 84 years and 5 months.

"In the Communion of the Holy Catholic Church."

BENTLEY.—Entered into the rest of Paradise, at Oskaloosa, Iowa, Thursday, April 17th, in the 71st year of his age, GEORGE BENTLEY.

WANTED.

POSITIONS WANTED.

PRIEST.—Young, energetic worker, extempore preacher, graduate of a Western Seminary; several years' experience; desires a parish in June. Address, B. J., care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires position. Moderate salary. Address "D," care THE LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

LIVING CHURCH.—A copy of THE LIVING CHURCH for Oct. 30, 1897. Rev. F. H. POTTS, 306 University Ave. S. E., Minneapolis, Minn.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

MISCELLANEOUS.

EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$12, including Chasuble, Stole, Manipie, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$46.00. ST. RAPHAEL'S GUILD, 54 West 47th St., New York City.

COMMUNION WAFERS AND SHEETS. Send for samples, MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,000 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men

in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

LEE & SHEPARD. Boston.

Rockhaven. By Charles Clark Munn, author of *Pocket Island*, and *Uncle Terry*. Illustrated by Frank T. Merrill.

PAN AMERICAN SERIES:

Lost on the Orinoco; or, American Boys in Venezuela. By Edward Stratemeyer, author of *With Washington in the West; American Boys' Life of William McKinley; On to Peking; Between Boer and Briton; Old Glory Series; Bound to Succeed Series*, etc. Illustrated by A. B. Shute.

The Correspondent's Manual, a Praxis for Stenographers, Typewriter Operators, and Clerks, comprising some practical information on letter taking and letter writing—hints how to do it and how not to do it. By William E. Hickox, Principal of the Hickox Shorthand School of Boston. Price, 50 cents.

FROM THE AUTHOR.

A History and Record of the Protestant Episcopal Church in the Diocese of West Virginia, and before the Formation of the Diocese in 1878, in the Territory now Known as the State of West Virginia. Compiled, Arranged, and Contributed by Geo. W. Peterkin, the first Bishop of the Protestant Episcopal Church in the Diocese of West Virginia, 1878-1902.

FLEMING H. REVELL CO. Chicago.

Through the Bible with a Guide. An Itinerary Traversing the Entire Field of Scripture in Three Years, by Weekly Stages, for Bible Reading Circles and Private Students of the Word. By the Rev. David L. Holbrook.

Thoughts for the Sundays of the Year. By the Right Rev. Handley C. G. Moule, D.D., Bishop of Durham, author of *Thoughts on Christian Sanctity*, etc.

Gipsy Smith; His Life and Work. By Himself. Introductions by G. Campbell Morgan and Alexander MacLaren, D.D.

THOMAS WHITTAKER. New York.

The Vicar of Morwenstow, A Life of Robert Stephen Hawker, M.A. By S. Baring-Gould, author of *The Origin and Development of Religious Belief; Yorkshire Oddities*, etc.

EDWIN S. GORHAM. New York.

Fragments from Fénelon Concerning Education. Introduction by Chales Dudley Warner. Price, 50 cents net.

A Manual of Devotion. By the Rev. Thos. F. Gailor, S.T.R., Chaplain of the University of the South, Sewanee, Tenn. Price, 35 cents.

Elements of Moral Theology. Based on the Summa Theologiae of St. Thomas Aquinas. By John J. Elmendorf, S.T.D., Lecturer in Moral Theology at the Western Theological Seminary, and sometime Professor of Mental

Philosophy in Racine College, U. S. A. Price, \$1.50 net.

The Teacher's Companion to the Trinity Course of Church Instruction. The Book of Common Prayer: The Text Book of the Sunday School. By the Rev. C. M. Beckwith. Grades I, II, III. Price, 50 cents net.

The Building of a Cathedral. By Henry Y. Satterlee, D.D., LL.D., Bishop of Washington. Price, \$1.00 net.

The Seven Great Hymns of the Church. Annotated by Charles C. Nott. Price, \$1.00 net.

Religion in Recent Art. Expository Lectures on Rossetti, Burne Jones, Watts, Holman Hunt, and Wagner. By P. T. Forsyth. With eight illustrations. Price, \$3.00 net.

E. P. DUTTON & CO. New York.

Contentio Veritatis. Essays in Constructive Theology. By six Oxford Tutors. Price, \$3.50 net.

LITTLE, BROWN & CO. Boston.

In the Country God Forgot. A Story of Today. By Frances Charles. Price, \$1.50.

THE MACMILLAN CO. New York. (Through A. C. McClurg & Co., Chicago).

The Sermon on the Mount; Its Literary Structure and Didactic Purpose. By Benjamin W. Bacon, D.D., Buckingham Professor of New Testament Criticism and Exegesis in Yale University. Price, \$1.00.

FUNK & WAGNALLS CO. New York.

The Rustler. A Tale of Love and War in Wyoming. By Frances McElrath. Illustrated by Edwin Willard Deming. Price, \$1.20 net.

Daniel Everton, Volunteer-Regular. A Romance of the Philippines. By Israel Putnam. Illustrations by Sewell Collins. Price, \$1.20 net.

MERRILL & BAKER. New York.

A Lay Thesis on Bible Wines. By Edward R. Emerson, author of *Story of the Vine*.

PAMPHLETS.

The Financial Management of Churches and Sunday Schools. By B. F. Johnson.

The Parables of the Kingdom Explained. By Edward Allan Boyd, A.M., Ph.D., author and publisher, Unionville, Missouri. Price, 50 cents.

The Columbia Book of the Use of Yarns. Published by the Manufacturers of Columbia Yarns. Price, 15 cents.

The Negro Common School. Edited by W. E. Burchardt Du Bois, Ph.D. Price, 25 cents.

A Missionary Horologue. By a Country Parson.

The Church at Work

BROTHERHOOD OF ST. ANDREW.

Boston Convention Oct. 9-12.

BISHOP CODMAN of Maine, and the Hon. Robert Treat Paine, Jr., of Boston, made addresses at a public service in the interest of the coming national convention, held Friday evening, April 25th, in the Church of the Messiah, Boston.

The rector, the Rev. John McG. Foster, prefaced his introduction of the speakers by remarking upon his and their dissimilar experience, the several orders they represented, and yet the common message which they could give to their hearers with regard to the work of the Brotherhood. Mr. Paine's address struck the note of civil duty—the advance to be made by establishing rational conditions for manly life as well as by sympathizing with individual misfortunes and remedying individual wrongs. Bishop Codman laid stress on the Church as the great protective body, the sheltering fold, the good ground for seed to spring up and bear fruit. All its power came and comes from Christ, its tenderness, its courage, and its sublimity.

L. H. R.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Gift to Dr. Enos.

A SURPRISE was recently given to the Rev. Dr. Enos, rector of St. Paul's Church, Troy, in a gift from his parishioners of a bag of gold coin amounting to \$1,140. The bag was of dark velvet, heavily mounted with antique silver, and was accompanied by a congratulatory letter. The gift came as an entire surprise to the rector.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., LL.D., Bishop.

The Convention—Mission at Utica.

THE BISHOP has appointed St. Peter's Church, Auburn (the Rev. John Brainard, D.D., rector), as the place of meeting of the 34th annual Convention of the Diocese, which will open at 4:30 p. m., Tuesday, June 10th.

A TEN-DAY mission began in St. Luke's Church, Utica (Rev. E. F. J. H. Masse, rector), on Thursday evening, April 17th., conducted by Father Osborne, of the Order of St. John the Evangelist, Boston, assisted by the Rev. S. Macpherson. Father Osborne is no stranger in Utica, and much good will result from his labors there.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Archdeaconry at Danville.

THE SPRING SESSION of the Archdeaconry of Williamsport convened in Christ Church, Danville, Monday evening, April 21st. Evening prayer was said with sermon by the Rev. G. I. Brown from II. Timothy ii. 1, 2. The Holy Communion was celebrated on Tuesday morning at 7:30 by the rector of the parish and at 9 o'clock by Archdeacon Heakes. The sermon was preached by the Rev. J. W. Diggle, from II. Timothy i. 7. At a business session the missionary reports were received. Prayers for Missions were said at noon. The literary exercises included an exegesis of St. Matt. xix. 28, by the Rev. F. J. Clerc, D.D. An essay on "The Priest's Responsibility in the Preparation, Instruction, and Presentation of a Confirmation Class" was read by the Rev. M. B. Nash. A critique of Barrett Wendell's *Literary History of America* was read by the Rev. A. R. DeWitt.

The Archdeaconry nominated Mr. W. F. Reynolds as a lay member of the Board of Missions of the Diocese. The Rev. Mr. Morrison invited the Archdeaconry to meet in St. Matthew's Church, Sunbury, for the fall session, when the 75th anniversary of the parish will be celebrated. The visiting clergy and the vestry of the parish were entertained at dinner by the ladies of Christ Church, at the Hotel Baldy at 5:30 p. m. The missionary service was held at 7:30 p. m. An address was delivered by the Rev. N. T. Houser, on "Love to Christ the Motive of Christian Living." The Bishop of the Diocese made the closing address and stated some interesting facts concerning the origin of Christ Church parish, which he had that day learned from Mr. Peter Baldy, who built the present beautiful church edifice.

It appears that the only church in Danville in 1823 was the Presbyterian, and that its rule was that children of Presbyterian parentage only might be baptized. Mr. Peter Baldy, Sr., was a Lutheran, and because of the above mentioned rule, he with others, determined on the erection of a "union" church. On one of his business trips to Philadelphia, he was shown by a merchant a copy of the Book of Common Prayer and read it diligently the greater part of an afternoon. He decided that this book would meet the spiritual needs of himself and his associates, and he ordered three dozen copies of the Prayer Book. On their arrival, a public service was held in the court house by a clergyman from the vicinity of Wilkesbarre, and these books were used. The outcome was the

establishment of Christ Church parish, Danville, and Peter Baldy, Jr., was the first child baptized in the parish.

The Bishop presented the claims of Missions both general and diocesan on the generosity of Church people, and urged the parish to send a large lay representation to the diocesan convention which meets at York on May 27th, at which time the 15th anniversary of the Bishop's consecration will be observed and a day devoted to a meeting of the Woman's Auxiliary.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

Northern Deanery—Bishop Rowe—St. George's Day—Luncheon to Dr. Rushton.

THE SENIOR WARDEN of the Church of the Redeemer, Chicago, has made his rector, the Rev. Percival McIntire, an Easter gift of a trip to Europe.

NO MEETING of the Northern Deanery has ever passed off more successfully than that of April 21st and 22nd at Sycamore. Much of the success of the occasion is due to the fact that the energetic President of the diocesan Woman's Auxiliary, Mrs. J. H. Hopkins, had appointed a sectional meeting on the same day and at the same place. Ten officers of the Auxiliary went out from Chicago, some of them seeing Waterman Hall for the first time. After the opening services in St. Peter's Church, the introductory address was made by the Dean of the Convocation, the Rev. Dr. B. F. Fleetwood, who has been at the head of our diocesan school for girls from its opening. Other addresses were made by the Rev. C. A. Cummings, Rev. F. J. Bate, and by the rector, the Rev. N. W. Heermans. The ladies of St. Peter's served lunch in the parish house. At 2 p. m. a business meeting was held in the recently completed auditorium of the hall, and three new branches were formed. Reports were read, accompanied by optimistic addresses; all thoroughly appreciated by the large audience, comprising, besides the visitors, ladies of the parish as well as teachers and pupils of the school.

The opening service of the Convocation was held in St. Peter's Church the evening of that day; the service being said by the Rev. H. Clay Eastman of Savanna and the Rev. F. W. White of Freeport, the choir of Waterman rendering the music. The Dean, in his introductory address, announced as appointed speakers the Rev. John Henry Hopkins of the Epiphany, Chicago, Rt. Rev. F. W.

Keator, D.D., Bishop of Olympia, and Rt. Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago. At the early service of Tuesday, Bishop Anderson was celebrant. After breakfast matins was said. Then Bishop Anderson, in an address commendatory of the zeal and devotion of both clergy and laity, emphasized the noticeable improvement in the parishes and missions within the limits of the Deanery. Bishop Keator followed in words of encouragement to the Dean and clergy; not omitting to recall his own pleasant connection with the Deanery four years ago, when he was rector of Freeport. Immediately after, at the annual business meeting, the Rev. C. A. Cummings was re-elected Secretary-Treasurer, and an invitation accepted to hold the next meeting in Emmanuel, Rockford. Luncheon for the visitors was served in Dr. Fleetwood's dining room at Waterman Hall.

VERY WELL attended receptions were held in Christ Church parish (Rev. S. B. Pond, rector), on April 16, and in St. Andrew's, Chicago (Rev. W. C. De Witt, rector), on the 22nd. The amount now in sight for the purchase of the site on which the latter church stands is now about \$10,000, of which \$5,000 is available at once.

BISHOP ROWE of Alaska reached Chicago from St. Louis somewhat upset by unremitted travel, on Thursday morning, 24th. His appointments kept were for Friday evening at Grace, Oak Park; Saturday at Emmanuel, La Grange, where he preached Sunday morning for the Rev. C. Scadding; Sunday evening at Epiphany, Chicago; Monday at St. Luke's, Evanston, at a special meeting of the Woman's Auxiliary; Tuesday in Trinity, Chicago, at 7:30 P. M.; a special meeting of the Local Assembly of the St. Andrew's Brotherhood having been well advertised to hear of the Bishop's work in Arctic regions.

ENOUGH is now known of the Easter services in Chicago to put down the total of communicants at 12,000 to 13,000, and the offerings at over \$50,000, quite irrespective of numerous handsome gifts in kind.

ON THE 27th, being the nearest Sunday to the day of their patron Saint, the numerous lodges of the Sons of St. George attended divine service in the afternoon at St. James', the Rev. W. B. Walker of Joliet being the special preacher.

THE REV. E. V. SHAYLER expects to leave Alma Sanitarium in a fortnight; but this cheerful news is damped by the further announcement that he will hardly then be able to resume full duty at Oak Park.

THE WARDENS and vestry of Trinity Church have made a temporary arrangement for the carrying on of the services with the Rev. John de Soyres from the Diocese of Fredericton, New Brunswick.

THE REV. DR. RUSHTON returned to the city on Wednesday of last week for his family. He preached a farewell sermon in St. James' on Sunday morning; was entertained at luncheon by his brethren of the clergy at the Union Hotel on Monday; stayed for his son's wedding, Wednesday evening; and was to leave Thursday morning to resume his parish work as senior assistant in Zion and St. Timothy's, New York.

FORTY-FIVE of the clergy sat down to a farewell luncheon to the Rev. Dr. Rushton on Monday last. Bishop Anderson introduced most felicitously the several speakers, the Rev. W. B. Walker of Joliet, Rev. P. C. Wolcott of Highland Park, Rev. W. C. DeWitt of St. Andrew's, and Rev. Dr. W. W. Wilson of St. Mark's. The programme had been drawn up by the absent Dean, the Rev. Dr. Clinton Locke, who, while reported better, can never again be well. Dr. Rushton, who has been the recipient of many souvenirs, was happy in his reply. The Bishop of Alaska was present

for a short time; but left early for his meeting with the Woman's Auxiliary at Evanston.

BISHOP AND MRS. McLAREN left on Monday for Point Pleasant, N. J., but the Bishop will return four weeks later to preside at the annual convention, May 27th and 28th.

ON THURSDAY evening of next week the Church Club will entertain Bishop Brent of The Philippines in a dinner at Kingsley's. He is expected to return from California on the afternoon of May 7th.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Missions Class—East Norwalk.

THE MEETING of the Inter-parochial Missions Study Class, for the Archdeaconry of Fairfield was held in Trinity, South Norwalk, on Saturday, April 12. The subject was Alaska. The Holy Communion was celebrated by Archdeacon Booth, assisted by the rector, the Rev. Romily F. Humphries. At the later session papers were read by the young people of different parishes, as follows: "Sketch of Alaska, History, Geography, and Resources," Miss Lillington, Christ Church, Stratford; "Indian Tribes," Miss Beers, Christ Church, Westport; "Child-life in Alaska," Miss Staples, Holy Trinity, Westport; "Anvik and its Mission," Miss Young, Christ Church, Greenwich; "Dr. Driggs and Life at Point Hope," Miss Lindeburg, Trinity, South Norwalk; "Layman Workers in our Missions," Miss Sawyer, St. Paul's, Riverside; "Woman Workers in our Alaska Missions," Miss Cummings, St. Paul's, Norwalk; "Bishop Rowe and One of His Journeys," Miss De Witt, St. Matthew's, Wilton.

The feature of especial interest was the presence of Mrs. Prevost, who supplemented each paper by a few valuable facts regarding that aspect of the work. At noon the mid-day prayers for Missions were offered. After the luncheon, at the afternoon session, Miss Sabine gave an address, telling of her work there, which was listened to with close attention. She was followed by the Archdeacon and rector of the parish. A generous offering was made which, after providing for needful expenses, was devoted to the work in Alaska. A number of subscriptions were received for the *Alaskan Cross-Bearer*, which is published at Skaguay, by the Rev. James G. Cameron, editor.

A MEETING of the Bishop and the Standing Committee was held in Trinity, South Norwalk, on Monday, April 14. A petition from the mission congregation at East Norwalk, was presented, asking to be set off as an independent parish. The prayer it was not deemed best to grant, owing to the lack of ability "as yet to be alone" as a separate organization. It was, however recommended to the parish of St. Paul's, of which the congregation is a part, that immediate steps be taken for the erection of a suitable edifice, for public worship. The sum of \$3,000 is already in hand for the purpose, the gift, before his death, of the late Edward H. Nash of Westport, and but one of his many like benefactions.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Church Club—Delaware City—Newark—Wilmington.

THE CHURCH CLUB, at its recently held spring meeting, elected Mr. Charles E. Du-bell President, and Mr. Francis G. du Pont Secretary and Treasurer for the ensuing year. May 15th is the date set for the semi-annual dinner. On invitation, the Rev. H. W. Wells of St. Andrew's parish addressed the Club, urging the importance of lay work done without undue clerical influence. The speaker said that the Church Club offered an opportunity for such work as he sug-

gested, because it was not bound by parochial lines.

THE MAY meeting of the diocesan branch of the Woman's Auxiliary will be held in Christ Church, Delaware City, on the 15th day of the Month.

CHRIST CHURCH, Delaware City, is undergoing considerable renovation. A new roof is being put on the chancel, and the grounds about the church and parish building are being graded and curbed and enclosed with a hardy hedge.

ST. THOMAS' CHURCH, Newark, and Trinity Church, Clayton, were enriched by useful gifts at Easter. To the former church a fine altar desk and service book were presented as a memorial of a former member of the parish. To the latter, also as memorials, was given two sets of altar hangings, one of black silk for Good Friday and funerals, the other of white silk, richly embroidered, for festival occasions. Both sets were made in the parish and are said to be fine pieces of artistic needlework. The Daughters of the King gave the white hangings, and the black were the gift of a communicant of the parish.

THE WILMINGTON Local Assembly of the Brotherhood of St. Andrew, of which Mr. John E. Grohe is president, held its quarterly meeting in St. Andrew's Church, Monday night, April 21st. The topics discussed were: 1. What is Brotherhood Work (a) with reference to the individual; (b) with reference to the Chapter. 2. What should be done to make the Chapter meeting attractive? Mr. Lewis Runk of Holy Trinity Chapter, Philadelphia, was the principle speaker, discussing in a very interesting and able manner topic 2. Mr. E. B. Coy of St. Andrew's, opened the discussion on "What is Brotherhood Work, with reference to the individual?" and Mr. Charles A. Cook of Trinity Chapter, followed, with reference to the Chapter. A general discussion, which followed, was evidence of the deep interest of the members in the work of the Brotherhood.

THE BISHOP of the Diocese is looking forward to a visit from the Duke of Newcastle about the first of May.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Fernandina—Missionary.

A CHAPTER of the St. Andrew's Brotherhood has been revived and reorganized in St. Peter's parish, Fernandina. Among the duties it has taken upon itself is the publication of a parish paper, a small monthly sheet, devoted exclusively to the family affairs of the parish.

THE BELL which was given recently to the parish at Fernandina, the first of a set of chimes, bears upon it the following inscription:

TO THE GLORY OF GOD
AND

TO THE RIGHT REV. EDWIN GARDNER WEED, D.D.,
THIRD BISHOP OF FLORIDA,
THIS BELL IS DEDICATED BY THE MEMBERS
OF ST. PETER'S PARISH AS AN EXPRES-
SION OF THEIR LOVE AND
AFFECTION.

AT ST. AGATHA'S mission, De Funiak Springs, several stained glass windows have been placed in the church. Recently improvements have been made upon the grounds and buildings of the Church Home, Pensacola, through the generosity of Mrs. J. J. Scott, who built and helps to maintain the Home. An encouraging mission work has been established and carried on quietly for several years by the St. Andrew's Brotherhood of Trinity parish, St. Augustine, in New Augustine, practically a suburb of St. Augustine, where a Sunday School, with

occasional evening services is maintained. The community until its establishment has had no religious services of any kind. Since the coming of the St. Andrew's Brotherhood a marked improvement in the tone of the village has been observed.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Death of Rev. W. A. Green—Atlanta—Church Club.

ON THURSDAY morning, April 17th, the Rev. Wm. Augustus Green (colored) entered into rest. Mr. Green was priest in charge of St. Mark's Church, Macon. He was born in Bermuda, and after graduating from Howard University, Washington, D. C., was made deacon in 1879 and priest in 1883 by Bishop Clarkson of Nebraska. His services as a clergyman were at St. Philip's, Omaha, St. Simon's, Topeka, Kansas, St. Andrew's, Cleveland, St. Paul's, Atlanta, and St. Mark's, Macon, Ga. The burial service, followed by the Holy Communion, was said in St. Paul's Church, Atlanta, on the morning of April 21st, Bishop Nelson officiating, assisted by the Very Rev. A. W. Knight, and the Rev. Messrs. W. C. Wilmer, H. B. Dean, and G. A. Ottmann.

ON THURSDAY night, April 16th, a very important parish meeting was held in the Incarnation, Atlanta. For several years a debt has been resting upon the church. At this meeting it was determined to take decided steps to pay the debt, and \$1,600 was pledged, to be paid on or before Easter, 1903. The people of the Incarnation are very hopeful of soon being free from debt and having the church building consecrated.

THE FIRST regular meeting of the Church Club of the Diocese, Atlanta Division, was held in the Kimball House Café, Atlanta, on the night of April 21st. The dinner, the first thing on the programme, was served at 8 P. M., 75 persons being seated at the tables. Dinner being finished and the routine business of the Church Club completed, addresses were made as follows: Mr. Henry E. Rees, Vice-President of the Church Club of Connecticut, was the first speaker. His address upon "The Kingdom," was a strong and telling appeal to laymen to rise to their privileges as men and members of The Kingdom. Mr. Rees was followed by Prof. J. H. Dillard, President of the Church Club of Louisiana. Rarely has a company heard such words as those of Prof. Dillard. Strong, healthy, manly, they appealed to all that was best in every hearer's heart. Following Prof. Dillard's address was a discussion of the subject, "The Attendance of Men at Church," the speakers being the Very Rev. A. W. Knight, the Rev. C. B. Wilmer, and Messrs. A. V. Gude and J. C. Olmstead, M.D. These were followed by Bishop Nelson. The general expression of opinion was that rarely had there been heard addresses pitched upon so high a key, and of such strong and helpful character as those at this meeting of the Church Club of Georgia. This "Church Club" is purely an organization of laymen, and is the outcome of the desire of some of the laymen of Georgia to have an organization which may bring the laymen of the Diocese together in a way which will help the Church in Georgia. Its first meeting has aroused unbounded enthusiasm, and the outcome is sure to be an advance in the work of the Church in Georgia. One thing alone shows this, and that is the election of a committee of three laymen to attend the coming Diocesan Convention, and to report its proceedings, with suggestions of what the laymen can best do to advance the welfare of the Church in the Empire State of the South. Delegates were also elected to attend the meeting of the national Federation of Church Clubs.

IOWA.

T. N. MORRISON, D.D., Bishop.

Clinton—Dr. Green—Perversion of a Priest.

AT ST. JOHN'S, Clinton (Rev. Dr. Reilly, rector), the report of the treasurer at the annual parish meeting showed that \$1,400 more than the previous year had been raised for current expenses, the small indebtedness has been decreased by over \$300, and as Dr. Reilly has been somewhat indisposed through over work, the vestry presented him with \$200, with the request that he take a much-needed rest. He expects to spend a few weeks at the seaside.

THE NATIONAL SOCIETY, Sons of the Revolution, at their triennial meeting at Mt. Vernon, Va., elected as Chaplain-General for the United States, the Rev. Thos. E. Green, D.D., rector of Grace Church, Cedar Rapids, in succession to the late Bishop Whipple.

IT IS REPORTED in the secular papers that the Rev. R. P. Eubanks has resigned the rectorship of Grace Church, Decorah, and has been received into the Roman communion, being placed as instructor at St. Joseph's College, Dubuque.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Missionary Committee.

THE REV. DR. JOHN K. MASON, chairman of the committee on missions, called a meeting of the representatives from the various parishes Monday, April 21, to discuss a plan for arousing and sustaining interest in Missions. Similar meetings will occur monthly, and it is believed that by this means a united interest in general Missions may be firmly established.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

New Church for Sault Ste. Marie.

GROUND has been broken for the new church at Sault Ste. Marie, and it is hoped that the construction may be no further delayed.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Churchman's Club.

THE CHURCHMAN'S CLUB of the Diocese of Maryland, at its annual meeting, April 24th, elected the following officers for the year: President, Hon. Henry D. Harlan; Vice-Presidents, Mr. Blanchard Randall, and Dr. Samuel C. Chew; Secretary, Mr. Edward Guest Gibson; Treasurer, Mr. John Glenn, Jr.; Council, Messrs. Richard C. Norris, William W. Chipchase, George C. Hildt, and Douglas H. Duer. The Churchman's Club, although organized only two or three years ago, has already demonstrated its great usefulness in the working life of the Diocese. It numbers among its members 150 of the strongest laymen in the Diocese. There are four meetings each year, two followed by dinner and speeches, the other two being quite informal. After the dinner which followed this last meeting, the Rev. Anson Phelps Stokes, Jr., Secretary of Yale University, spoke of "Encouraging Signs in the Religious World." Mr. John W. Wood followed him with a strong address on "The Church and the City." And the last speech of the evening was made by the Rev. William Howard Falkner, rector of St. Peter's, Baltimore, who talked in a very practical way of "How Far Business Methods Should Apply to Church Work." Only laymen are eligible to membership in the Club, but the Bishop and a number of the clergy of the Diocese were present as guests.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Choir Festival—Anniversary at Hyde Park—Total Abstinence League.

THE TWELFTH annual festival of the Choir Guild of Boston was held in three churches. At the Messiah, the choirs in attendance beside the one from this parish, were All Saints', Ashmont, Our Saviour's, Longwood, St. John's, Roxbury. Choirmaster Goodrich was in charge, with Mr. A. W. Snow as organist. The musical selections were, in part, Parker's "Oh, 'Twas a Joyful Sound to Hear"; Stainer's *Magnificat* and *Nunc Dimittis* in A; Taylor's "Through the Day"; Smart's "Hark, Hark, My Soul"; King's "Break Forth Into Joy"; Martin's *Te Deum Laudamus* in A; Smart's "Onward, Christian Soldiers"; and Martin's "Day of Resurrection."

At St. Paul's, the choirs of that church, Christ, Cambridge, All Souls', Malden, Trinity, Melrose, and St. James', New Bedford, sang, with Warren A. Locke as choirmaster and E. A. Barrell, organist.

At the Advent, St. Mary's Church, Dorchester, Grace, Everett, Christ Church, Hyde Park, Christ, Quincy, and St. Chrysostom's Church, Wollaston, took part. J. Wallace Goodrich was choirmaster, and Arthur T. Hyde organist. With a few exceptions, the same music was used at all the services.

THE TENTH ANNIVERSARY of the rectorship of the Rev. Samuel G. Babcock of Christ Church, Hyde Park, was recently observed. Bishop Lawrence was present, and made an address referring to the great work which this clergyman had accomplished in the building of a new church, and in the renewal of parochial activities, which were at a low ebb when he took charge ten years ago. In the evening, addresses were made by the Rev. Dr. Edward Abbott and Messrs. Rogerson and Bunton, wardens of the church.

THE REV. S. B. DUFFIELD and family have made memorial gifts of a brass cross, altar vases, and receiving alms basin to St. Thomas', Somerville.

ST. MARTIN'S, New Bedford, contemplates the erection of a new parish house. Grace Church, North Attleborough, has raised \$87 towards a new chancel window. The new church at Beverly Farms has been paid for. It cost, including the land, \$25,000.

AT ITS RECENT annual meeting, in Boston, the Church Total Abstinence League elected the Rev. F. W. Tomkins, D.D., of Philadelphia, as President; Rev. F. M. Clendenin, D.D., New York City, Rev. W. H. Van Allen, Elmira, N. Y., Rev. Geo. W. Shinn, D.D., Newton, Mass., Rev. Edward A. Rand, Watertown, Mass., Vice-Presidents; Rev. James Yeames, Arlington, Mass., Secretary; W. Hanson, Melrose, Mass., Treasurer.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

New Church for St. Thomas'—Ann Arbor

PLANS have been drawn for the new St. Thomas Church, Detroit, which include the erection of a church building, church house, and rectory, all on the property owned by the parish at the northeast corner of Grand Boulevard West and Shady Lane. The buildings are to be in the English gothic style. The material is to consist of paving brick and stone, and the three structures are to be grouped in the English manner and connected by cloisters. The arrangement will be such as to admit of landscape and park effects on the boulevard.

Seating capacity of the church will be 425, and there are to be rooms for the choir and the vestry and a study for the rector. The church will be cruciform, and the interior finish of dark stained butternut. The church house will be arranged for the uses

of the Sunday School. An auditorium, on the second floor, will seat 550.

A REQUEST has been received by St. Andrew's Church, Ann Arbor, amounting to \$10,000, for the erection of a tower on the church edifice, and also \$1,000 toward parish endowment.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Cornerstone at Valparaiso.

ON THE AFTERNOON of April 27th, the cornerstone of the new St. Andrew's Church, Valparaiso, was laid with imposing ceremonies in the presence of 2,500 persons. Arch-deacon Applegate officiated, assisted by the Rev. T. D. Phillippis of Chicago.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Guild Hall at Kenosha.

A NEW guild hall was formally opened in St. Matthew's parish, Kenosha (Rev. C. L. Mallory, rector), on the evening of Thursday, April 24th, between the hours of 8 and 11 o'clock. Between two and three hundred people of the parish and their friends were in attendance. The Bishop of the Diocese dedicated the building with prayer, after which he made an address, being followed by the rector, the Rev. C. L. Mallory, on behalf of the parish, and Mr. W. W. Strong on behalf of the vestry. Instrumental and vocal music and refreshments completed the programme.

The new hall is a substantial brick structure, 69 by 40 feet, two stories and cellar, and cost \$7,600. Less than a year ago it was determined at a parish meeting to begin the enterprise. Subscription papers were circulated by the ladies, assisted in a few instances by gentlemen, and pledges payable in one, two, and three years were secured in less than a month to cover the whole cost of the building, save about \$600, which can easily be taken care of.

The first floor of the new building has on it at the rear a very convenient and well furnished kitchen, 10 by 37 feet. In front of that is a large dining-room about 37 feet square, which will serve admirably as a guild room. A spacious hall-way leads to the dining-room from the front entrance, on either side of which are reception rooms for ladies and gentlemen respectively, with toilet rooms attached. The upper floor is an auditorium, with a stage at one end, already equipped with scenery, and a gallery at the other. The auditorium will accommodate about 500 people. It is seated with folding chairs, which can easily be removed, leaving the floor free for any use desired. The floors throughout the building are of hard wood, and the wood-work is finished in the natural wood. The lighting is with gas and electricity, and the heating is with hot water, from a city plant, and the whole building is constantly to be kept warm.

The people of St. Matthew's are delighted with this important addition to their parish equipment, and the rector has reason to be highly gratified at the hearty way in which his people have given him their coöperation in this enterprise.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Church Club—Memorial at Faribault—Fairmont—Rectory Entered—Seabury Items.

THE CHURCH CLUB of Minnesota held its Eastertide reception and banquet this year in the Commercial Club rooms, St. Paul. Heretofore they have always met at some hotel. The rooms seemed well adapted for such a gathering. The addresses were delivered by diocesan men, where at previous gatherings there have generally been a galaxy of Bishops or notable priests.

It proved to be one of the most en-

thusiastic and profitable meetings ever held by the Club. The reception committee received in the spacious parlors from 6:30 P. M. until 7:30 P. M. A procession of some 80 members was then formed and marched to the banquet hall. In the absence of the President, the Hon. R. R. Nelson, who was detained by sickness, the Vice-President, Mr. C. J. Gutesell of Minneapolis, presided. On his right sat Bishop Edsall, and on the left the scheduled speakers of the evening. After disposing of the elegant menu, Mr. F. O. Osborne presented memorials of two recently deceased members, Capt. John C. Reno of Minneapolis, and Emerson W. Peet of St. Paul; pioneers and faithful Churchmen, whose death is a profound loss to both Church and State. Both memorials were accepted by a rising vote. A communication was read from the Church Club in New York, stating that \$16,000 had been raised by Eastern Church Clubs toward the endowment of the Episcopate in the Philippines, and asking the Minnesota Club to take some action. While our Club is in full accord with the object, the constitution precluded it from voting monies held by it in this particular manner.

The first speaker of the evening was Attorney S. M. Hays of Christ Church on "The Financial Support of the Clergy." From statistics gathered from the Diocese, he said that clergymen outside of the large cities received an average salary of \$704 and rectory. Many of the mission workers are under paid. He urged the merging of small missions in neighboring localities and made a touching appeal for more substantial support for the country clergy, whose faithfulness, and self-sacrifice is not to be found in any other walk of life. The speaker made a deep impression upon his audience. The Rev. Irving P. Johnson of Minneapolis followed upon "Associate Mission Work." He recounted the formation of a society for this purpose in the seminary from which he graduated, his experience in Omaha for many years, the small beginnings, working from a central point in the city and the splendid permanent results now visible; missions started six and eight years ago with but

half a dozen communicants are now self-sustaining. He urged the establishment of associate missions in all Dioceses. Young ordained men from the seminaries should serve at least three years under an older leader before allowed to assume the responsibilities of a parish. "Let them earn their spurs first." Under no condition should a man in deacon's orders be allowed to marry.

The Rev. C. C. Rollit of Red Wing spoke on "The Missionary Situation in Minnesota." He painted the condition of the churches in Minnesota in anything but glowing colors, and scored the apathy of the laymen. If the work is to be sustained the layman must furnish the money. Considering the number of millionaire Churchmen in Minnesota, it was a standing disgrace that this Diocese should still be a beneficiary of the Board of Missions. The time has arrived when Minnesota should declare her independence. He pleaded for the return of the devotion and self-sacrifice of the Brecks, Whipples, and early Minnesota Churchmen. There are towns in the Diocese we could have for the asking if we but had the men and the means.

Bishop Edsall summed up the foregoing addresses and said that when he left North Dakota every rector was receiving a minimum salary of \$800. He would advise a change at the next Diocesan Council in the canonical laws, reducing to a mission any parish which had failed for a year to support its rector on \$800 and a rectory. This should be the minimum for every man who is doing good work in the Diocese. He instanced one church where no services have been held for a year, and the rectory rented. The warden and vestrymen are at outs and canonically the Bishop is powerless to remedy the evil. Associate missions had his support. He thought Winona, Mankato, Montevideo, and Granite Falls would prove good central points. If this Diocese can succeed in freeing itself from the allotment made by the Mission Board, he would still request a sufficient apportionment be granted for special work amongst the Scandinavians to enable him to place a general missionary in the field for the Swedes. He urged the clergy

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not only to teach their children the faith and history of the Church, but also to inculcate the habit of frequent giving.

The Club has a membership of some 150, principally residents of the Twin Cities. Numerically, financially, and influentially, the Club has never been so strong as it is to-day. Some of the brainiest men of the law and medicine are amongst its members.

THE REV. W. C. POPE, rector of the Good Shepherd, St. Paul, delivered on the Third Sunday after Easter a lecture on "The New Adjustment of Capital and Labor." Representatives from labor organizations and capitalists were amongst the congregation.

A PULPIT parapet and steps have been placed in the Cathedral, Faribault, in memory of the late Rev. Dr. Bill and Mrs. Bill. The material is Indiana limestone of a warm cream tint, sand finished. A rich, carved moulding runs about the base of the parapet, pulpit, and lectern. Around the top of the parapet, and around the pulpit runs a continuous floriate band of grapes and leaves, exquisitely carved in high relief. The parapet is four feet high, and from this the pulpit rises three feet higher. The tracery on the pulpit is a Latin cross in each panel, the lines of which centre in a quartrefoil, carved deep in the stone. The effect of the whole is stately and very beautiful. The memorials are the gift of Dr. and Mrs. Bill's children, Alfred Hoyt Bill, Esq., and Miss Natalie Rochester Bill. The inscription on the pulpit is as follows:

Ad Gloriam Dei
Et in Memoriam Piam
EDVARDI CLARKE BILL, D.D.,
Civis Vox et Vita
Hic Christum Prædicabant
"Bonum Certamen Certavi."
The inscription on the parapet is:
Ad Gloriam Dei
Et in Memoriam Piam
ELIZABETHAE HOYT BILL,
Quæ Semper Has Portas
In Lætitiâ Intrabat
"Fidem Servavi."

Dr. Bill was for many years one of the Cathedral clergy, a favorite and noted preacher.

A BEAUTIFUL brass lectern has been placed in St. Martin's Church, Fairmont, in memory of Mrs. Percy Wollaston and George Hyde Wollaston. The children's Lenten savings for missions amounted to \$48.43.

A BRASS processional cross has been presented to the Church of the Ascension, St. Paul, and the rector has been given a handsome cassock.

THE RESIDENCE of the Rev. William C. Pope, rector of the Good Shepherd, St. Paul, was entered by burglars on the night of April 18th. Mrs. Pope, wife of the rector, heard the creaking of the stairs, and after calling out, an investigation was made, when it was found that the front door had been left open by the visitor in his hasty flight. Pockets to clothing had been turned inside out in a fruitless search for money, but the burglar appears to have found nothing.

THE REV. IRVING P. JOHNSON of Minneapolis was the guest of Seabury Divinity School on April 23d and delivered an admirable and helpful address to the students.

The annual election of President for the Breck Missionary Society at Seabury during the coming year, resulted in the choice of Mr. Arthur W. Farnum of the Junior class. Mr. Farnum is a grandson of the late Bishop Whipple, and owes his election to his interest in Missions and his faithful work in the regular weekly Missions Class of the School.

MISSISSIPPI.

HUGH MILLER THOMPSON, D.D., LL.D., Bishop.
Cornerstone at Meridian.

THE CORNER STONE of the new St. Paul's Church, Meridian (Rev. P. G. Sears, rector),

was laid by the Bishop on the afternoon of Monday, April 14th.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
Dr. Ingraham Retires—Missionary Meeting—
Woman's Auxiliary.

AFTER A RECTORSHIP of 21 years at Grace Church, St. Louis, the Rev. J. P. T. Ingraham, D.D., is, on July 1st, to become rector emeritus of the parish and to retire from



REV. J. P. T. INGRAHAM, D.D.

active work. He is now 84 years old, and has been in the ministry for 55 years. Of late Dr. Ingraham has lost somewhat in vigor and though his people are very much attached to him, it has slowly become inevitable that the time when his active ministrations must cease was not far ahead. Dr. Ingraham was born Aug. 29th, 1817. He graduated from Nashotah in 1847, being ordained by Bishop Kemper both to the diaconate and priesthood in that year. He began his ministry as priest in charge of Trinity Church, Milwaukee, which was afterward merged into one of the other parishes. In 1849 and 1850 he was assistant at Christ Church, Nashville, Tenn., and returned to Wisconsin in the

latter year, becoming missionary at Dartford, Ripon, and Berlin. From 1852 to 1864 he was rector of St. James' Church, Milwaukee; from 1864 to 1868, of Christ Church, Indianapolis; and from 1868 to 1881, of St. John's Church, St. Louis; since the latter date he has been rector of Grace Church in the same city till the present time. Dr. Ingraham's literary work has included the volume, *Why We Believe the Bible*, and also, *Mother's Home Talks to Her Little Ones*, being simple Bible stories.

A GENERAL missionary meeting of the churches of the city was held at St. Peter's, St. Louis, Sunday evening, April 20th, and was a most notable gathering, both as to attendance and in point of strength and vigor in the discourses. The speakers were the Bishops of Los Angeles, Salt Lake, and Alaska. No services were held in any other of our churches except St. Philip's, where the Bishop of the Diocese made his annual visitation and confirmed a class. As a consequence every priest in the city was within the chancel rail, and the body of the church was filled to overflowing with representatives of all the congregations. The Rev. Wm. Short, rector, and the Rev. J. K. Brennan conducted the missionary service.

The first to address the meeting was the Rt. Rev. P. T. Rowe, Bishop of Alaska. He stated that his was a simple story of practical missionary work, and then he proceeded to bind his hearers to him with a most thrilling and vivid account of his labors in the ice-bound regions of the Arctic Circle. His powerful description of his trips of thousands of miles alone on foot with the temperature more than 70 degrees below zero and food scarce and not to be renewed, sent thrills of admiration through the audience. Bishop Johnson of Los Angeles followed with a narrative of his experiences since he came West and was converted to an appreciation of the value of foreign missions by the enthusiastic spirit of the Western people. He compared the expert testimony of student travelers such as Charles Darwin, who said that the work of the missionaries in the South Sea Islands was "as that of a magician's wand," with the idle tales of superficial observations of the common tourist and the prejudiced trader. Christian men,

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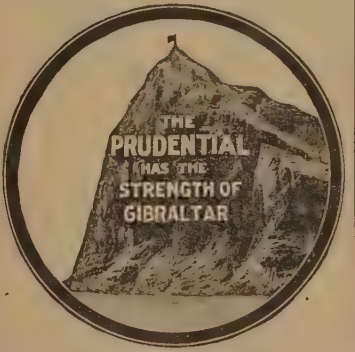
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he said, should be ashamed to ask "If foreign missions are worth while." The talk of Bishop Leonard of Utah was forcible. He said that while the financial support of foreign missions was shameful, the blame belonged on the shoulders of the clergy and not on those of the people in the pews. The money was to be had if it was properly urged.

In the morning Bishop Leonard preached at the Church of the Ascension, Bishop Rowe at Christ Church Cathedral, Bishop Johnson at St. George's, and the Bishop of the Diocese at the Church of the Holy Communion. A children's service was held at St. Mark's in the afternoon.

THE CLERICUS met at the Schuyler Memorial House, on Monday, and the clergy from the city and country turned out in full force to welcome Bishop Rowe of Alaska who addressed them on his work.

MONDAY afternoon the Woman's Auxiliary held an important meeting, Bishop Rowe giving an address on the mission work being done in that territory along the line of hospitals, schools, missions, and churches. The meeting was also addressed by Bishop Leonard, who reviewed the aggressive missionary work that was being done by the Church in Salt Lake City.

THE CHURCH CLUB entertained the visiting Bishops at the Mercantile Club Monday night. The dining room was elaborately decorated for the banquet, and there were 110 guests, the Bishop of the Diocese and many of the clergy being present. Mr. E. H. Lyceet was the presiding officer. Brief addresses were made by the Bishops and by Messrs. Jas. A. Waterworth, Geo. D. Reynolds, and H. H. Davis.

THE OFFERING for missions Sunday night was over \$100.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.

New Church for Virginia City.

THE FOUNDATION has already been laid for the new church at Virginia City, and the work is progressing in good shape.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Sunday School Commission.

THE SUNDAY SCHOOL COMMISSION will hold their third annual Conference on Monday, May 5th. The afternoon session at 2 o'clock will be held in the crypt of the Cathedral, when, in addition to the year's report from the secretary, Dr. Smith, there will be an address by the Bishop of the Diocese, and papers as follows: "The Seminary and the Child," by the Very Rev. Dean Hoffman, D.D., D.C.L., LL.D.; "The Study of the Child," by Mr. W. P. St. John; "Primary Sunday School Work in the Light of the Primary Day School," by Miss C. G. O'Grady; and "Advantages of the 'Source Method,'" by the Rev. Edward L. Stoddard. In the evening there will be a public service at the Church of the Heavenly Rest at 8 o'clock, with discussions on "The Relations of the Commission to the Clergy and the Church," by the Rev. Charles T. Olmsted, D.D., Rev. George R. Van de Water, D.D., and Rev. Wm. S. Rainsford, D.D.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Convocation at Salem—The Bishop Returns.

THE CATHEDRAL Convocation held an interesting meeting in the Church of Our Saviour, at Salem, April 22nd and 23d. In the absence of the Bishop and the Dean, the Rev. H. E. Cooke of Warren acted as Presiding officer and the Rev. W. Rix Attwood was secretary. Some very practical subjects were discussed, such as the teaching power

Educational.

WISCONSIN.

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A School for Girls, under the care of the Sisters of St. Mary. The thirty-second year began September 24, 1901. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR.

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The following appears in the *Diocese of Georgia*, and is evidently from the pen of the Bishop of the Diocese:

"The *Parson's Handbook* is the fourth edition of a book first printed in 1899 for the clergy of the Church of England, and is increased in size from 223 to 471 pages, so as to contain not only notes and suggestions but specific directions as well with references to authorities. It is a conscientious effort to present the logical and loyal principles to which the clergy are committed, and applies *ceteris paribus* to the acts and uses of the American clergy, who in the absence of specific rules upon numerous questions have here the proprieties set forth in a clear and comprehensive manner. The conclusions are not such as we can all accept, or are bound to accept; but if anyone will take up the book and read it, there is no reason why he should be awkward, uncertain, or spasmodic in his methods and practices.

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"The concluding words of the admirable introduction state briefly the object of the author, Rev. Percy Dearmer, M.A.: 'The services of our Church should at least be conducted on the legitimate lines, if only that they may be freed from what is anomalous, irreverent, tawdry, or grotesque.' Published by The Young Churchman Co., Milwaukee. Price, \$1.50 net. Postage 12 cents."

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of the Church, the saving power of the Church, the inspiring power of the Church. Archdeacon Abbott read a paper on the Pledge System for Missions, and the Rev. E. W. Worthington a paper on the Holy Eucharist the Chief Act of Christian Worship. The Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, gave an address on The Church Endowment Society, and Prof. W. P. Stewart of New York spoke on the practical importance of the Society. The next meeting of the Convocation will be held in Cleveland in the fall.

BISHOP LEONARD has returned from his trip of twelve weeks in Europe, which he took in accordance with his appointment as Bishop in charge of the American churches on the Continent of Europe. "In my trip," says the Bishop, as reported in the *Cleveland Leader*, "I visited the twelve American churches in Europe, inspected the properties, and held Confirmations. Before I left there was a general Convocation of all the churches like we have here. All the churches under my care are in a flourishing condition. I found that the different educational and art centres, like Paris, Dresden, Brussels, Nice, were teeming with American students. In our churches over there we hold services exactly similar to those of the churches in this country."

OLYMPIA.

FREDERICK W. KEATOR, Miss. Bp.

Improvements in Seattle.

A CHURCH SUNDAY SCHOOL has been organized at Bremerton, Puget Sound Navy Yards, with 40 scholars in attendance.

DURING the summer, the edifice of St. Mark's Church, Seattle, (Rev. J. P. D. Llwyd, rector), is to be enlarged to increase the accommodations from 700 to 1,000 worshippers, and a new three-manual organ is also to be erected at a cost of \$8,000. There will also be an extension of the basement to accommodate the various guilds and the Sunday School. These improvements are in part made possible by the large Easter offering, which aggregated nearly \$4,000, being the largest single offering ever taken up in the city. The rector had in advance asked for \$3,000.

Since the beginning of the present rectorship, four and a half years ago, a debt of \$2,500 has been paid off; ground has been purchased for a new rectory at a cost of \$4,000; the rectory, one of the handsomest on the Pacific Coast, has been erected at a cost of over \$6,000; the list of communicants has grown from 450 to over 800, and of the Sunday School from about 125 to 300; the clerical staff has been enlarged by the engagement of two assistants; and two missions have been organized in the northern part of the city.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Radnor—Death of Charles L. Jefferson.

THE REV. SAMUEL F. HOTCHKIN, rector of St. Luke's parish, Bustleton, is also registrar of the Diocese, and, being of an historical turn of mind, is not only well fitted for the duties of that position, but, further, takes great pride in his diocesan work. As a rule Mr. Hotchklin can be found in the registrar's office, at the Church House, upon any Monday morning. In connection with the registrar's office, Mr. Hotchklin claims the possession by the Diocese, of perhaps the finest fire-proof vault in the country. It is located in the basement of the Church House, is large and spacious, lighted by incandescent lamps, and there, arranged in perfect order, are to be found diocesan and General Convention Journals from the beginning, together

with a file of Church papers and Almanacs, and also other documents of importance and interest, such as would be sought for in the Registrar's department. The present incumbent has occupied the office for nine years.

AT OLD ST. DAVID'S, Radnor, extensive improvements are being made to the rectory, that the building may be in perfect repair for the occupancy of it by the newly-elected rector, the Rev. James H. Lamb. At least \$600 will be expended on the work which, aside from general repairs, will include a new roof, and the placing of modern improvements throughout the house. Mr. Lamb has begun his work as rector, and will enter into residence upon the completion of the repairs now under way.

MR. CHARLES LESLIE JEFFERSON, for nearly 20 years identified with the work at Calvary Monumental Church, Philadelphia, died suddenly on Wednesday, April 16. Mr. Jefferson was born in Newark, Ohio, Dec. 22, 1843, coming to Philadelphia when 14 years of age. At the age of 20 years he graduated from the Philadelphia College of Pharmacy, and opened a drug store in that city. Later, he became actuary of the Zoölogical Association, which position he held for a quarter of a century. He was greatly interested in Church work—it was his pleasure as well as privilege and duty. For many years Mr. Jefferson acted in the capacity of choir-master at Calvary Church, and was the rector's warden at the time of his death. At a special meeting of the vestry an appropriate minute was adopted and sent to the family. At the time of burial, the Philadelphia Chapter R. A. M. was present in a body.

ST. LUKE'S SCHOOL, which has for the past 18 years been located at Bustleton, will begin the fall term in September in the new buildings near Wayne, Pa., the change of location being necessitated by the lack of ground room at the former site. Professors Strout and Smith are the Principals of the school.

AMONG the many improvements looked forward to is a new organ for St. Jude's parish, Philadelphia, of which the Rev. Chas. Logan is rector; and a new parish house for the church of the Resurrection, Philadelphia, the Rev. Joseph R. Moore, rector. In each case funds have been started for the purposes named.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Chapel Consecrated—New Church—Prayer Book Society.

ON SATURDAY, April 26th, the new chapel built for St. Margaret's mission, Mount Jewett, was consecrated by the Bishop of the Diocese, assisted by various clergymen. The sermon was preached by the Rev. Dr. A. R. Kieffer of Bradford, and the music was furnished by the large vested choir of St. Luke's Church, Smethport, brought over by the rector, the Rev. J. H. McCandless. The work is now under the charge of the Rev. W. Fred Allen, who serves it in conjunction with St. John's, Kane.

ST. PETER'S CHURCH, Pittsburgh, is nearing completion, and Saturday, June 28th, the eve of St. Peter's Day, has been designated as the day for its consecration. Trinity Memorial Church, Warren, will be consecrated on May 30th, and St. Luke's, Kinzua, and Emmanuel Church, Emporium, will be consecrated either toward the end of June or early in July. Christ Church, Greensburg, is to be put in complete repair and re-decorated during the summer, and will be consecrated in the early autumn.

THE ANNUAL sermon in behalf of the Prayer Book Society was preached at Calvary Church, Pittsburgh, on the morning of

the Fourth Sunday after Easter by the rector, the Rev. Dr. McIlvaine, and an offering received in behalf of its work. During the year the Society has donated to various missions throughout the Diocese, 1,049 Prayer Books and 1,019 Hymnals.

SALT LAKE.


ABIEL LEONARD, D.D., Miss. Bp.

Ogden.

THE REV. W. E. MAISON, rector of the Church of the Good Shepherd, Ogden, tendered his resignation to the vestry on Tuesday in Easter week. The vestry has not as yet taken any action in the matter. On Sunday, April 20, immediately after the morning service, the Mayor of the city advanced to the chancel and made a brief speech, stating that he was deputized by the citizens of Ogden and the Church people to present two petitions to him requesting him to reconsider his determination to resign,

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one from the leading citizens and the other from the Church people; and stated that the people of Ogden considered him too valuable a citizen to be allowed to leave. The civic petition was signed by people of all creeds, the Mormons being in the majority, all the banks and large business houses being represented. The mayor belongs to no religious body and the action taken by all concerned shows the pride taken by the people of the city in its well-being, and the hold the rector has on their affections after seven years' work. For those years the parish has raised over \$2,000 a year for its expenses and has been entirely without outside aid. The population, other than Mormon, is largely a floating one and attached to the R. R. service, thus rendering permanent results almost impossible.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Church Consecrated at Petersburg.

THE CONSECRATION of St. John's Church, Petersburg (Rev. W. A. R. Goodwin, rector), occurred on the morning of Sunday, April 20th. With the Bishop of the Diocese were gathered the various city clergy and the members of the vestries of St. Paul's, Grace, and St. John's Churches. The service did not begin till 11:30, in order that the services at the other parish churches in the city, being placed specially at 10 o'clock for the purpose, might be over in season for the consecration function. The full morning prayer, Confirmation, and Holy Communion, were rendered in addition to the consecration itself.

The Bishop and clergy were met at the door by the members of the vestries mentioned, and the procession moved up the nave, reading alternately the appointed psalm. The music was rendered by the combined choirs of the city parishes. The sermon was preached by the Rev. R. A. Goodwin, a former rector, now being rector of St. John's Church, Richmond.

VIRGINIA.

F. McN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

A HANDSOME Communion service of solid silver has been presented by the choir to the Rev. Dr. W. E. Evans, rector of Monumental Church, Richmond.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

The Cathedral—Gifts for Dr. Mackay-Smith—St. Mark's League.

ON ASCENSION DAY there will be a special service on the Cathedral grounds as has been the custom on that festival for several years past. The Little Sanctuary will be dedicated and the Jerusalem altar for the future Cathedral will be used for the first time. In the afternoon the first of this season's open-air services will be held, and thereafter they will continue on Sunday afternoons till October. It is hoped that these services will be even more interesting and successful than last year. Efforts are being made to secure the Bishops of neighboring Dioceses as speakers, and also some of the prominent clergy of the Church who may be passing through Washington during the spring and summer.

THE APPROACHING consecration of the Rev. Dr. Mackay-Smith will be the occasion of testimonials of esteem and affection from the members of St. John's congregation. His robes and a handsome pectoral cross will be their gifts, and the parish branch of the Woman's Auxiliary will present the episcopal ring. A number of the Washington friends of the Bishop-elect will attend the consecration services and on the following

Tuesday, May 6th, a reception in his honor will be given at St. John's parish hall.

THE ANNUAL council of the Daughters of the King was held in St. Mark's Pro-Cathedral, on Thursday, April 24th. There was a celebration of the Holy Communion at 10 o'clock, followed by a session for business, receiving reports from parochial chapters, etc. In the evening there was a public service and sermon. On the preceding afternoon a quiet hour for the members of the order was conducted by the Rev. Dr. R. P. Williams.

THE CONVENTION of the Diocese will meet this year on the 14th of May, instead of on the Wednesday following the first Sunday in that month, as usual, in order not to conflict with Ascension Day.

ON THE eve of the Feast of St. Mark, the anniversary of St. Mark's Friendly League was held in St. Paul's Church. The League is an organization of young people for missionary work, having branches still in several parishes, though many of those formerly belonging to it have been merged into the Junior Auxiliary. In the yearly report, affectionate reference was made to the Rev. Dr. J. H. Elliott, for many years the president of the League, and sorrow was expressed at the loss of his efficient work. Several vested choirs rendered the music of the service, and the sermon was by the Rev. G. F. Bratenahl, rector of St. Alban's Church.

CANADA.

News of the Dioceses.

General Synod.

PERMISSION was granted to the Primate of Canada, Archbishop Machray, to hold the sessions of the approaching meeting of the General Synod of Canada in the Convocation Hall of the Montreal Diocesan Theological College, by the Governors at a recent board meeting.

Diocese of Quebec.

IT WAS ARRANGED that a tablet should be unveiled in St. Matthew's Church, Quebec, on April 27th in memory of the Paardeberg hero, the late Alex. McQueen, who was killed in South Africa, Feb. 18, 1900.

Coronation Services.

THE FIRST suggestion that one united service should be held in Christ Church Cathedral, Montreal, on the day of the King's Coronation, has been accepted. At a meeting of the Cathedral Chapter, held April 17th, it was decided to follow the King's expressed wish and hold parochial services in all the churches. These services will be as nearly like the Coronation service in Westminster Abbey as it is possible to make them. The same shortened form of the litany will be used, and this will be followed, in some cases, by full choral celebrations of the Holy Communion. *Te Deum* will be sung and the special prayers appointed by the King to be read on the 26th of June will be recited at all these services.

Diocese of Ontario.

OWING to advancing years, Canon Burke, for nearly 30 years rector of St. Thomas' Church, Belleville, has tendered his resignation, to take effect July 1st. Canon Burke desires as his successor Archdeacon Worrell of Kingston.

Diocese of Toronto.

THE NEXT general ordination will be held by Bishop Sweatman on Trinity Sunday, May 25th. All applications may be made to the examining chaplain, the Rev. A. J. Broughall, 99 Bellevue Ave., Toronto.—THE REPORT of the Junior Local Assembly of the Brotherhood of St. Andrew, at the meeting in Toronto the second week in April, showed what a good work was being done among the

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older boys. Another conference is to be held in May.

Diocese of Keewatin.

THE VEN. ARCHDEACON LOFTHOUSE was elected to the new see of Keewatin, at the meeting in Winnipeg, April 9th, of the Provincial Synod Committee of Rupert's Land. The choice was unanimously approved by the House of Bishops and also heartily approved by the Standing Committee. Archdeacon Lofthouse is about 45 years old, and has done splendid service as Archdeacon of York in the Diocese of Mosinee. The new Bishop's headquarters will be at Rat Portage. He is a good speaker and understands the Esquimaux language well.

The Magazines

THE CHIEF article in *The Church Eclectic* for April is a consideration of Ancient Ceremonies Connected with Ordination, by the Rev. Walter K. Firminger, which we have marked for more careful attention in a later issue. Not less valuable or interesting is a paper by the Rev. H. P. Scratchley, entitled "The Constitutional Church of France—a State-made Church." In this paper Mr. Scratchley traces the history of the French Church during the French Revolution and the stirring periods up to the signing of the Concordat in 1801, by which peace was declared between the nation and the Papacy. The article presents a chapter of ecclesiastical history which is all too little known. In the same issue, the Rev. William Gardam writes on "The Limits of Devout Criticism of the Scriptures," and the Rev. Edward P. Gray, whose death occurred just before the issue of that number of *The Church Eclectic*, presents a paper on "The Body of Christ as Sacramental and Mystical." There are the usual selections from foreign and other sources, making for the Easter number an issue of considerably more than ordinary interest.

END OF A FAMOUS OLD HOUSE.

THE DELANCEY HOMESTEAD, a famous landmark of Mamaroneck, N. Y., in which J. Fenimore Cooper courted and won his bride, has just been sold at auction. The old house, which in its day was regarded as one of the mansions of the town, went to Patrick Mernaugh, a local builder, for \$150. He will take it away in a few days to make room for modern dwellings.

The house was built in 1792, but was not the first building on the site, having been preceded by a brick manor house built in 1697 by Col. Caleb Heathcote, who received a grant of land from James II. This manor house was surrounded by offices and negro quarters and the whole place except the large chimney, which is still standing, was destroyed by fire six years before the Revolution. A part of the property came by inheritance into the possession of John Peter Delancey, who bought the rest of the tract from his cousins. Delancey had been a Captain in the British Army, but resigned and came to this country in 1789. He built the present house in 1792 and since that time until yesterday it has remained in the family.

Edward F. Delancey, a New York broker, was the last owner. The old house has had many illustrious inmates, among them Bishop Delancey of Western New York and J. Fenimore Cooper, who became connected with the Delancey family by marriage. The remains of Bishop Delancey and his wife and other members of the family lie in a private burying ground near the old homestead. The burying ground is not included in the property sold. The old homestead has been deserted for several years.—*New York Sun*.

HISTORY REPEATED.

UNDER the above heading, the *New Zealand Tablet* says:

"History, like the fashion in skirts and mantles and headgear, has a habit of repeating itself. For some time past news from the seat of war in South Africa has occasionally recorded the use, by the Boers, of goaded cattle in storming positions or in breaking through wire entanglements or living cordons. Such a stratagem led to the lamented death of so many young New Zealanders a few days ago. It is an old, and by no means ineffectual *ruse de guerre*. A somewhat similar piece of military strategy is recorded in Roman history. In Ireland it was set in operation as far back as the twelfth century, when Strongbow and his mail-clad Anglo-Normans invaded the country, on conquest bent. Six centuries later the idea was acted upon, at the suggestion of Father John Murphy, by the Irish insurgents of 1798, in their attack upon the town of Enniscorthy. A herd of cattle was driven at a furious pace by a picked body of agile pikemen against the strong position held by the king's troops at the Duffy Gate. It was a furious onset. The maddened cattle struck the soldiers with the impact of a thundering regiment of heavy cavalry, and threw their ranks into confusion. In an instant the pikemen were among them, slaying with the most terrible weapon that had up to that time been used at close quarters in war, and the troops were in full flight."

JOSHUA XXIV. 15.

THERE lives in Wuchang a man named Chia, who acts as letter-carrier for the Chinese Imperial Post Office. He was once a soldier, and a pretty rough one, spending his time in drinking and gambling. He heard the Gospel preached in our chapel at Fuh Kai, Wuchang, and it took hold of him with a strong grip. He became tired of his rough and reckless life, and, finding the camp no place for a decent man, gave up his job and went to truck-gardening. He was instructed and baptized. He had hoped, when he became a Christian, that his wife would follow him. Quite the contrary. She not only would not be a Christian, but she constantly ridiculed him and refused to allow their son to be sent to a Christian school. She jeered him unmercifully when she saw him kneel morning and night in prayer. She had no faith in his reformation, and said so plainly.

He went to the Chinese priest, Mr. Lieo, and asked what he should do. "There is nothing to do," he replied, "except to keep on patiently until your example overcomes her prejudice and unbelief." And so he did. By and by the wife saw that her husband was really changed. She saw that his religious observances were real, and that his belief was what had changed his life. She ceased her ridicule and opposition. Then indiffer-

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ence gave way to sympathy. Now the children are baptized and the wife is nearly ready. And all is due, under the gracious influence of the Holy Spirit, to the changed life of the father of the family.—*Spirit of Missions.*

HOW A DEADLOCK WAS BROKEN.

IN TS'AI TIEN, one of our young stations, two men, named Hsia and Tsen, were among those recently baptized. Tsen is a stone-cutter and Hsia a petty merchant. They are both good, earnest men and usually on the best of terms, but they had a disagreement about the dispensing of some charity in which they were both engaged, and the words of the wife of one of them added fuel to the fire. The result was that they ceased even to speak to each other. They both came to church, sat, perhaps, on the same bench, but not a word passed between them. The catechist, Mr. Chu, knew this, and did his best to bring them together; but all to no purpose. Each one declared that the other had offended him and must make the advances. He was willing to make peace, but the other must begin.

This went on for several months until the time had nearly come for their Baptism. The Rev. Mr. Wang had paid several visits, and always found the same deadlock. This time he felt that something must be done. But he knew that a direct approach would only meet with rebuff. So he tried indirect methods. When the class met for final instruction one evening, he made them explain the Lord's Prayer sentence by sentence, correcting and supplementing their explanations. He managed to make the clause "Forgive us our trespasses as we forgive those who trespass against us" fall to these two. They gave their explanations, and nothing more was said on the subject. After the usual conversation they all went home.

The next morning the second catechist, Mr. Liao, was sent for by Mr. Tsen to write an inscription on a tombstone which he had been engaged to cut. He began at once to talk about last night's meeting. "That was rather pointed last night, wasn't it? I wonder what Mr. Wang meant by it?" I don't know what answer Mr. Liao made to this. Mr. Tsen went on: "I was in the wrong, I know. But he was wrong, too." "But Mr. Hsia is older than you, Mr. Tsen, and the advances ought to come from you," said Mr. Liao. This was admitted by the stone-mason, and they parted.

That night, when they were gathered after service in the guest-room, the old stone-mason, without a word, poured out a cup of tea and proffered it respectfully in both hands to his enemy. It was accepted with only the customary acknowledgment, and peace was made. They were baptized together soon afterwards.—*Spirit of Missions.*

THE CHAFING-DISH WITH GAS.

TO THE CHANDELIER above the dining table I connected a rubber tube by means of a "goose neck." At the other end was attached a small burner, on the principle of a Bunsen burner. This was placed in an iron standard about three inches in diameter, and came up to within a quarter inch of the blazer. The flame is then enabled to spread over the bottom of the pan. The flexible tube is connected with the base of the burner by a brass tube one-half inch in diameter, and five and one-half inches in length. A small stopcock in the brass tube next the flexible one makes it easy for me to check the flow of gas without rising. When my dish is not in use, I wrap the tube about the arm of the chandelier, which disposes of it to my satisfaction.

This arrangement is not on the market. A firm making gas fixtures produced the burner after my ideas. The entire cost was

one dollar for the burner, and seventy-five cents for the tube. This I consider a good investment for the trouble and fuel saved.—*GERTRUDE BEEBE SMYTH, in Good House-keeping.*

SPONGES.

SPONGES GROW in odd, fantastic shapes. Some of them have an overgrowth resembling huge warts. There are some suggesting hands, hats, and figures of idols. These are curiosities and not marketable for practical use. In trimming them into shape many small sponges are made which are used for children's slates, for blacking shoes and in making paper. The uses vary according to size.

One of the largest sponges known is in New York City. It is fan shape and some three feet in diameter. For practical use it is worthless, but as an exhibit it is valued at \$100.

The best sponges are imported from the Mediterranean, although Florida produces very fine varieties. These vary in price from a cent to \$20 apiece, although occasionally fine specimens bring \$60 a pound. The best of these are used in surgical operations.

Other sponges are the mandraka batt, the elephant ear, velvet, grass, and sheep's wool, which is best for washing. The cheap sponges are used in washing carriages and by painters.

LIVE DUCKLINGS AS A LUNCHEON DECORATION.

ONE OF THE cleverest ideas in decoration evoked for a luncheon given for a much-feted debutante and the girls of her circle had for its chief factors half a dozen or more bright-colored Japanese fish and a round dozen tiny ducklings little more than through the shell. Down the center of the long table was placed an impromptu "duck" pond lined with lush green moss and filled with crystal clear water. A tin tray, five feet long by two and one-half feet wide and six inches in depth, was made for the occasion, and flush with the edges a fringe of small leaved plants interspersed with yellow jonquils was placed, making a rushy border which effectually concealed the mechanism and gave an appropriate finish to the miniature lake. A few small aquatic plants lifted their foliage from the clear water, in which disported the busy little balls of yellow fluff and their decorative co-partners from far-off Japan. Nosegays of yellow jonquils formed the floral favors and the plate cards done in water color were appropriately embellished with presentments of life in the realm of duckdom, namely big-bonneted little folk fleeing from the wrath of the proud mother of many fluffy little ducklings. The incubator was responsible for the advent of the ducklings, which, accustomed to human ministrations, displayed the nonchalance of extreme youth and innocence.—*Good House-keeping.*

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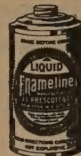
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